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PROOF

OF THE

TRUE AND ETERNAL GODHEAD

OF OUR

LORD JESUS CHRIST;

AGAINST MODERN ATTACKS.

BY

DIONYSIUS VAN DE WYNPERSSE, D. D.
PROFESSOR OF PHILOSOPHY, MATHEMATICS, AND ASTRONOMY, AT LEYDEN.

Which Gained the Higheſt Prize of the HAGUE SOCIETY, for the Defence of Chriſtianity, 1792.

TRANSLATED FROM THE DUTCH,
BY THOMAS BELL, MINISTER, GLASGOW.

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PREFACE.

PREFACE.

WHILE the improvements of this enlightened age are the common topic of declamation, evangelical *truth is fallen in the ſtreet.* Creeds and confeſſions are diſcarded by many, as calculated to incumber, rather than to edify; to divide, rather than to cement. They argue, that, ſince teſts of orthodoxy cannot prevent error from creeping into the church, therefore they ſhould be laid aſide. Plauſible, indeed, but as inconcluſive, as if it were pleaded, that, becauſe lawful means are not *always* ſucceſsful, therefore they ſhould *never* be uſed. Certain it is, that every eccleſiaſtic ſociety has its creed, either underſtood or expreſſed. The Arian ſenſe of ſcripture is very oppoſite to that of the Trinitarians. If men be ſo divided as to the true ſenſe of the oracles of God, candour and comfort require, that they underſtand one another, before they become one church ſociety.----Let an explicit confeſſion be laid aſide, and what is the conſequence? Why, then Arians, Arminians, and Calviniſts, may unite in one eccleſiaſtic body. But a body it muſt be of very different materials, much like Nebuchadnezzar's image, Dan. ii. 32, 33. And what

what muſt further follow? Nothing but a Babel, a confuſion of languages; one preaching one doctrine, and another the oppoſite. This muſt unavoidably be the caſe, unleſs we can ſuppoſe them all ſo cool, that they agree to bury in perpetual ſilence the points upon which they differ: and that thus the orthodox ſit down without reluctance on the tombſtone of truth.

While orthodoxy is the object of ridicule among many, who aſſume the Chriſtian name; it is not ſurpriſing, that the groſſeſt errors reſpecting the perſon and offices of our bleſſed Lord, have had a moſt alarming ſpread. To the propagation of theſe, none of late have contributed more than Dr. Joſ. Prieſtly, and other Socinians in Britain, and the pretended New Reformers in Germany.

A Society was lately formed at the Hague, for counteracting the influence of ſuch pernicious publications. They propoſed ſubjects of diſcourſes, examined their reſpective merits, and aſſigned premiums to thoſe which they judged preferable. This gave riſe to the following Eſſay; and to the Society honouring Dr. Wynperſſe, the learned and worthy author, with the golden medal. It was alſo approved, September 24. 1793. by the Theological Faculty of Leyden Univerſity, and then publiſhed in Dutch. A copy was tranſmitted, July 1794, to the Rev. Dr. Erſkine of Edinburgh. The Rev. Mr Sommerville

ville of Stirling and he, having read it, concurred in thinking that it well merited a Tranſlation; the Doctor put it into my hands, recommended it to my attentive peruſal, and requeſted me to tranſlate it. This I attempted: but when about the middle of the XIV. Sect. he informed me that a Tranſlation of Dr Wynperſſe's Eſſay was in a few days to be publiſhed at London. Being ſo far advanced however, I could not think of deſiſting, till I had finiſhed the whole: and in peruſing the London verſion, after mine was complete, I found no cauſe to repent that I had formed that reſolution. In the courſe of the Tranſlation, I have ſubjoined a few notes; and, to diſtinguiſh them from thoſe of the venerable author, they always end with the word *Tranſlator.*

That what is thus preſented to the public, may be greatly bleſſed to all who read it, is the earneſt prayer of

GLASGOW,
Oct. 5. 1795. } THOMAS BELL.

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SECTION I.

The increasing Denial of Christ's Godhead is remarkable.

AN honorary prize appointed for a good defence of Christ's true Godhead! Is it then a difficulty to discern, is it still hard to evince, in the eighteenth age of Christianity, what should be our thoughts of him, and what our trust in him, who is our peace, our life, our hope [a]?

In the earliest periods of the church, there were professors and teachers, who did not abide in the simple but powerful confidence of faith, by which Christians, treading in the footsteps of the apostles, religiously revered, and gratefully followed the Lord Jesus Christ; in whose love and cross they found their redemption, and in his glory and might their consolation in the time of need and at the hour of death. The suppression of the means of knowledge, and of friendly intercourse among the scattered churches, especially the prejudices introduced by Jews and Heathens, contributed to widen such differences.

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[a] Eph. ii. 14. Col. iii. 4. 1 Tim. i. 1.

rences. The religious liberty under *Conſtantine*, and the riſing reſpect for the clergy, were another occaſion of diviſions; and afforded the fiery temper and the inventive genius of *Arius* an opportunity to ſpread his tenets concerning the Son, as an intermediate being between God and the world. Tenets which, by his communicating them in a more poliſhed ſtrain, and more agreeable to the ſcripture ſtyle, than the Gnoſtics had done, produced important and laſting conſequences.

When the darkneſs of the middle ages fled away, and the holy courage and extenſive learning of church reformers was exerciſed with unremitted diligence, and aſtoniſhing ſucceſs in purging religion from the errors which had been gradually introduced; it was eaſy to foreſee that ſome would go farther in renouncing old opinions. Among others aroſe Socinus, who, with his followers, numbered the Saviour's Godhead among the inventions of all-corrupting ſuperſtition.

But when now, after ſo much inquiry, and ſo many diſputes, with ſo much aſſiſtance and light, theſe differences not only continue; but that thoſe who queſtion Chriſt's eternal Godhead, multiply even in ſpite of the confeſſions of their own ſocieties; that many Chriſtian teachers ſeem much at a loſs where to place their great Maſter, in the ſcheme of their theological notions *; that even many do not allow

* *In the ſcheme of their notions.* Whatever abuſes may be committed in the ſyſtematic manner of teaching, we do not attribute it to a good judgement, that ſome in the preſent age will not ſuffer any theological ſyſtem. Will they then have a religion without knowledge? notions which do not cohere? or a harmony in contradictions? Is not the juſt connexion of ideas reckoned as neceſſary in pneumatics, as that of words in grammar? Muſt all uſeful ſciences be reduced to a well regulated ſyſtem, only not the knowledge of divine things, and the grounds of our hope? Of what kind then ſhall be the boaſted knowledge, in which children, ſcholars, and churches, will be inſtructed?

allow him the ſublime ſtation granted him by Arians, and ſemi-Arians, but hold him for a mere human teacher, ſingularly raiſed up of God, and authorized to replace in a proper light the fundamental doctrines of rational religion (as the exiſtence, unity, and providence of God; the law of love, and future rewards); ſuch things merit our ſerious obſervation, and cannot eſcape the attentive zeal of honeſt Chriſtians.

SECTION II.

This is no Evidence againſt that Doctrine.

MUST we lament this change of doctrine, as an ungrateful and a moſt dangerous apoſtacy from the Lord Jeſus and his ſaving grace?—Or is it a happy conſequence of the greater illumination of our age; an evidence that that doctrine can not ſuffer the teſt of time and deeper inquiry? Many errors undoubtedly fall when truth obtains the victory; and doctrines or differences formerly carried high, become contemptible of themſelves in following ages.

It is not however fact, that later times always know the truth better than the preceding; that important principles formerly received with reaſon, are never darkened afterwards; that an age in ſome reſpects enlightened, and advancing in the fine arts, does not at the ſame time continue dark in other ſciences, or go backward. The hiſtory of nations and of their knowledge, the different courſe in which mental exerciſes take a run, the examples of the renowned Greeks and Romans, could furniſh abundant evidence of this. Were the queſtion here concerning ſome propoſitions relating to mathematics, phyſics, chemiſtry, or aſtronomy; from the diſapprobation which they receive more and more at preſent, we might juſtly ſuſpect that they were falſe. Whether we might draw the ſame concluſion, as to morals

and politics, on which much is written, is not ſo clear. But from the experimental trial, and the ſucceſsful knowledge of material objects, we cannot infer that there is greater light, and more accurate views reſpecting objects which fall not under the obſervation of the ſenſes. At any rate, we muſt not build the important truths of religion, upon the fluctuating ſtream of the modern manner of thinking, or upon other prejudices of authority and bold aſſertion; but upon the firm foundations of rational evidence.—Where could we otherways find the boundaries of truth? For in our time, there are not awanting, even among the intelligent, nay, not amongſt Proteſtant teachers, who openly deny the divine original of ſome parts of the holy ſcripture, the unadulterated authenticity of others, the literal and definitive ſenſe of the ſacred hiſtorical narrations, and the laſting authority of the bible over our faith and practice. And the immediate conſequence is, that many reject the whole of Chriſtianity; and as always happens, when reaſon wants, or contemns the ſalutary inſtructions and ſupports of revelation, they alſo attack the doctrines of natural religion. The divine authority of moral laws, divine puniſhments, the immortality of the ſoul, God's all-ſuperintending providence; yea, the very being of God, are more denied in our age than ever.

SECTION III.

The leading Cauſes of this Denial aſſigned.

THAT many members of ſuch ſocieties, in which the Godhead of the Lord Jeſus Chriſt is conſtantly acknowledged as a capital truth, ſhow leſs ſtability concerning it now, or incline to deny it, muſt raiſe leſs prejudice againſt the truth of that doctrine, if we can find in the temper of the times, ſtrong and diſhonourable

nourable cauſes of that turn of thought. Let us mention ſome of them, without inſiſting at preſent on the more particular principles, from which, ſooner or later, the oppoſition to that doctrine aroſe among many.

That Jeſus of Nazareth was a deſcendant of man, ſubject to human infirmities, trained up in poverty, in the vigour of life accuſed as an evil doer, and at the ſentence of a magiſtrate put to death by a ſhameful puniſhment; that at the ſame time he is the true and eternal God, and nevertheleſs the Son of the Eternal alſo; all this is ſo ſtrange to the human underſtanding, is ſo remote from all that the whole of nature exhibits, appears ſo juſtly queſtionable to a philoſopher, that to it, nothing but the well eſtabliſhed teſtimony of God himſelf can gain his conſent. None can hold faſt ſuch a doctrine, except either from imitation, and upon the authority or preſumed proofs of others, which, however, have no firm foundation; or by a proper and accurate conſultation of ſuch an infallible revelation of God, to which no intelligent man can refuſe giving credit without abſurdity. But, as ſenſual pleaſure, temporal advantage, and worldly buſineſs, always hinder religious exerciſes; every one now complains of the looſe and unchriſtian education of thoughtleſs youth.—— The diligent and daily, the ſecret and domeſtic, uſe and inquiry into the word of God, ſo highly eſteemed among Proteſtants after the Reformation, when liberty of faith was reſtored, is now become rare. A torrent of new publications, calculated not ſo much to propagate ſolid knowledge, as to ſatiate a certain curioſity, and to aſſiſt in the wanton waſting of precious time, has almoſt ſwept away the Bible. Men allow their children, after a ſhort and ſuperficial education, on which they look down with diſdain, to make profeſſion of the eſtabliſhed religion; on ſo looſe a footing, that every ſneer in the circle of the gay, is

ſufficient to prevent, or to eradicate all true conviction. Such profeſſors, even reſpectable people, in other things knowing and learned, growing old on the ſame footing, going to church, and holding the uſual ſtrain of doctrine for the beſt, but never enquiring into the grounds of faith, continue unſettled, and fall before the attacks of infidelity.—While the Engliſh Deiſts, moſtly ſubtile philoſophers, have obtained leſs influence in general, and on the Continent; a number of the frothy French, by all kinds of wanton and deceitful raillery, and aſſertions raſhly advanced, have not attacked the dignity of holy ſcripture and of the Chriſtian doctrine by dint of argument, but painted them in ludicrous colours; and yet have made great impreſſions, eſpecially upon people of a more polite education. Their profane ſcoffs, and ill applied humour, ſting unarmed hearts, and poiſon them with ſcepticiſm; to be delivered from which, a more accurate enquiry is requiſite than they chooſe to make. And if young ſtudents thus wounded in their defenceleſs ſtate, and never radically cured, come in proceſs of time into offices, or into other circumſtances of extenſive influence; to what quarter will they not turn, either to accommodate their infidelity in a covert manner to their profeſſion, or more openly to vend their unchriſtian and pretended philoſophical principles?

In order to acquaintance with truths which the ſenſes and reaſon do not diſcover, an apprehenſion of their great importance, and a ſerious concern about them, is of the utmoſt advantage *. The times of perſecution, which kept ſerioufneſs alive as to inviſible things; when men behoved for the name of Chriſt

* Far be it from me, however, that I ſhould think ſerioufneſs alone, without a ſober inquiry, ſufficient to the diſcerning of truth. Error has alſo had her zealots, and her martyrs.

Christ to lose their fortune and their life, when they were driven to seek after firm grounds of consolation, and of what they could expect from Christ, amidst spoiling, banishment, and the most cruel tortures; these times (I say) are mostly past, God be thanked. Different communions tolerate one another; men are quite sick of that excessive bitterness which formerly prevailed, they even grant heaven to professors of a doctrine totally different, they count it noble to honour liberty and genius: so far well! But the civil toleration and indulgence not to be refused even to Jewish or Heathen fellow-citizens, is not always separated, is not kept pure from an indecent and dangerous indifference respecting God, his service, and the safe way to salvation. Accurate knowledge, solid orthodoxy, a discreet defence of the true religion, are first judged unnecessary in doctrines of less, then in those of the utmost importance; and in mixed conversation, are esteemed unseasonable and odious. What seriousness, in order to consider the important matters of faith, can we, for instance, attribute to people who never durst discourse with their partners or children concerning their eternal salvation?—To people to whom it is equal whatever is said of their Saviour; who are content, when their teacher describes his hearers as altogether condemnable before God on account of sin, from which they can be delivered only by the merits and grace of Christ; and joins himself as such with them in the Lord's Prayer; but who with as much satisfaction attend to a teacher, who among his hearers is almost silent concerning the Saviour Christ, and does not ascribe so much dignity to his person, nor so much necessity to his work? What reverent love of the truth can there be among such Divines, who reckon it lawful to enter upon the ministerial office, quite otherways than Jesus, the apostles, and martyrs; quite otherways than the great luminaries of the church in the sixteenth

teenth century; and allow themſelves to receive livings in churches, according to whoſe confeſſion, without believing it, they will regulate themſelves, till a way be prepared, and a chance ſecured, to propagate other tenets?

Men of letters, who would willingly receive ſome honour for their diligence, and the offspring of their brains, cannot ſucceed by cleaving to the common creed; and are often inclined to paſs authoritative deciſions upon it, to look back with contempt upon the excellent divines and reformers, but now antiquated, and appearing in a diminutive light from their increaſing diſtance, whoſe prudent zeal, and very comprehenſive knowledge, they can by no means equal. Strong is their propenſity to obtain the glory of greater light, by diſmiſſing deep reſearches of doctrinal points as unprofitable. Their haughty ſelf-confidence proceeds to give a far fetched turn to the proofs for theſe doctrines, or to take them figuratively, and thus deny their proper ſenſe, and to declare every thing vain which ſtands in their way. But by neglecting to ſet proper bounds to this liberty, many modern teachers, as I conceive, have got farther than they themſelves at firſt intended. They began for inſtance, with the exiſtence and operations of angels; this extended to the account of divine appearances, gradually to that of unprecedented miracles, of extraordinary inſpirations, to every thing ſupernatural occuring in the word of God! Thus the Chriſtian became a naturaliſt.

A later ſtrain of philoſophy, under pretext of a fine demonſtration, expatiates at large upon God's wiſe and all-ſufficient goodneſs, with a view to ſhow us from thence, that the Supreme Being, ſtanding in need of nothing for himſelf, makes the ſalvation of rational creatures the higheſt end of his works; that therefore, his laws are not authoritative commandments and requiſitions, but only friendly counſels,

and

and fatherly propoſals concerning the means of our happineſs; that our obligation to them, muſt not be derived from our abſolute dependence upon God in creation and preſervation, which would reſemble deſpotic and Hobbeſian notions; but that it lies only in our natural and innocent deſire after our own felicity; that thus, from the neglect of theſe preſcriptions no judicial puniſhments are to be apprehended, but only miſeries and misfortune; that we ſinners, returning to theſe ſalutary rules, here, or even hereafter, again find the way of ſalvation, and anſwering God's affectionate deſign, become happy of ourſelves. Satisfaction to God's penal law, ſupernatural doctrines, poſitive precepts, are unneceſſary. By which means, the doctrine of ſalvation, wonderfully clear and ſimple, expatiates on the knowledge of the greatneſs and goodneſs of the Deity, of our confidence in him amidſt the miſeries of life, and of the duties of juſtice and love to one another; to teach all which, Chriſt the beſt of men (who however, in order to that work, behoved to be no more than a man), was ſent, when the underſtanding of the arrogant Jews and idolatrous Heathens, was too dull to comprehend ſuch things by natural reaſon.—How little neceſſity of the Goſpel for the modern enlightened nations! How feebly ſhall the doctrine of Evangelic myſteries be defended by teachers, and protected by rulers, brought up in ſuch principles!

Now, as in this laſt ſcheme, there is an exceſſive abuſe of the knowledge of ſupreme goodneſs, which is as inconſiſtent with genuine philoſophy, as with the whole of revelation concerning God's ſovereignity and grace; ſo the fore-mentioned principles of thoſe, who find no neceſſity for the powerful phyſician to their ſouls, muſt make the man who ſeeks ſalvation, more ſolicitous to underſtand aright the redemption which is in Chriſt.

SECTION

SECTION IV.

How our Inquiry muſt be directed.

AS to the Godhead of the Lord Jeſus Chriſt, we muſt refer ourſelves to the divine teſtimony in the holy ſcripture, by which only we know him. In reference to this, thoſe anciently called Orthodox and Arians, unite; and in this, the Roman Catholics, Greeks, Proteſtants, and Socinians agree. It is true that, among thoſe who call themſelves Chriſtians, many at preſent doubt concerning the authority of the Bible, and even becauſe of the myſteries themſelves which occur in it. But as all things are not to be handled at once; and in the inquiry after a Chriſtian doctrine, we muſt preſuppoſe the divinity of revelation as the foundation of Chriſtianity, and as often indiſputably proved; ſo it would be contrary to all reaſon, to abandon a well-grounded knowledge and proof, becauſe a peculiar tenet cannot be reconciled with it; or in a ſerious difference concerning a propoſition reſpecting the ſupreme Godhead, which ſome reckon irrational and incredible, but others, moſt ſublime, of the higheſt importance, and not contrary to reaſon; in ſuch a difference, I ſay, it would be quite unreaſonable not to leave the determination to God's own teſtimony. We ſhall however give a place to objections even from reaſon.

It hath pleaſed the Divine Wiſdom, not to propoſe the doctrines of faith in ſeparate propoſitions, deduced one from another; but to interweave them in narratives of events, and in exhortations to duties. The truth of opinions reſts not on detached ſentences, pleaded on oppoſite ſides. How highly is the Saviour celebrated in ſome ſcriptures, and in others how often diſtinguiſhed from God! The expreſſions ſcattered in the word of the Lord, muſt therefore be compared,

mpared, raſh conſequences avoided, place given to ſt exceptions or ſolutions; and, laying aſide all pre-dices, we muſt repeatedly read, and attentively onſider, God's declaration concerning his Son, and e way of our ſalvation, and how the Saviour of the orld is held forth, in order to our humble accep-tance. And if with reverence we receive the in-ſtruction of Chriſt and his meſſengers; then we ſhall be able, according to juſt (not arbitrary) rules of in-terpretation *, to find his divine glory in his word.

All that has been adduced concerning the mul-titude of ſcripture paſſages relative to this im-portant point, the true reading of them in the origi-nal, and the ſenſe and application, would fill a li-brary, and cannot here be introduced. I judge it agreeable to the deſign of a conciſe Eſſay, to exhibit ſome

* *Rules of interpretation.* In order to give all due credit to the teſtimony of God, we muſt interpret it, not according to our own opinion, (for becauſe of the defective or divided apprehenſions of men, that teſtimony was neceſſary); but from the unſtrained ſigni-fication of the words themſelves, underſtand the divine declaration given in words to us. By this only, the doctrine of the ſcripture muſt have its definite ſenſe, and preſerve it through all ages. It is indeed lawful in itſelf, and agreeable to the rules of good inter-pretation, to try ſuch places as propoſe any myſteries which reaſon cannot ſolve, whether by a ſuitable explication we can avoid what is ſupernatural, by taking them in a ſofter ſenſe, either improper-ly, or according to the more uncommon ſignification of a word, in alluſion to the phraſes or opinions of a nation. But when by an impartial inquiry, it appears from the poſitive manner of aſſertion, the deſign, connexion, the comparing of places, and the like, that we muſt underſtand what is ſaid, in its proper ſignification and em-phaſis, then the Chriſtian ſubjects his reaſon to revelation.—— And however much we reſpect elucidations of words, given from time to time by learned men who differ from us, this cannot make the doctrine of ſalvation in the word of God, uncertain and change-able in all ages, according to the turn of human ſciences, under pretence of a new explication. We hope profane writings will always continue to have uſeful light caſt upon them by grammar and philoſophy; without it remaining unknown on that account to the end of time, what either Herodotus related, or Plato taught.

ſome of the cleareſt proofs of Chriſt's eternal Godhead in their plaineſt light, and particularly in oppoſition to modern doubts; that a pious ſearcher may find eſtabliſhment in the truth, and evaſions be prevented, rather than largely mentioned and refuted. For brevities ſake, I entirely forbear to quote other writers, which are ſo numerous on both ſides of the queſtion; and confine myſelf to the word of God, in order to give place in this matter to ſcripture divinity alone. I by no means ſet aſide here the books of the Old Teſtament, but ſhall argue chiefly from thoſe of the New. In the laſt days, when the church was to be extended every where, and the infallible inſtruction of inſpired men was to ceaſe, it pleaſed the Divine Goodneſs to complete the code of holy ſcripture, by furniſhing more materials, and propounding them with greater clearneſs. And if any (according to the taſte of our times), judge ſome of theſe books to be of no, or of leſs canonical authority; I think I ſhall find in the reſt, which are uncontroverted, abundant materials of proof concerning the Godhead of the Son, and even by theſe, be able to eſtabliſh the harmony of the controverted books, with ſuch as are not.

Now, if ever this Eſſay ſee the light, may it, or rather a better, under the bleſſing of God, ſerve to the acceptable and ſalutary conviction and eſtabliſhment of ſuch as calmly enquire after truth; who do not willingly depreciate the word of God, or the Lord Jeſus (and we know in love, the anxious conflict of ſome), but however dare not conclude with us, who upon God's teſtimony hold him for the Saviour of men, but heſitate to attribute on that teſtimony, thoſe qualities to his perſon, and that efficacy to his work, by which only he can deliver us, and on account of which, he is worthy of our flight to him, our confidence in him, and our eternal thanks; may it alſo ſerve to the eſtabliſhment of ſuch, who acknowledging his

Godhead, are nevertheleſs toſſed in their conſcientious exerciſes concerning it! At any rate, being engaged in contemplating the greatneſs of the highly celebrated Saviour, I found a pleaſure in compendizing the reſult of what has been the ſubject of my thoughts for fifty years, concerning this doctrine of Chriſtianity; and in arranging under certain heads in the following ſections, the ſcriptural proofs of Chriſt's true and eternal Godhead. In which, if any find a proof or two leſs ſatisfactory, I intreat that the miſtake of the writer, whether real or ſuppoſed, may not prevent the reader from conſidering the reſt. As we have not laboured to *number*, but to *weigh* proofs; ſo it depends not on ten or twelve paſſages of ſcripture, though not one word of it ſhould be indifferent to us. But we know, that for various reaſons, all arguments make not the ſame impreſſions on every perſon.

SECTION V.

Chriſt's Divine Names.

NAMES ſerve to diſtinguiſh objects: and in the holy ſcripture God's names tend to diſtinguiſh him from other beings. Chriſt's true Godhead is therefore juſtly acknowledged from this, that the word of truth holds him forth under the peculiar and diſtinguiſhing denominations of the Supreme Being; and that indeed in a ſenſe not derived, improper, and feeble, but ſimple and ſtrong. Nay, when the Jews ſaid that he made himſelf God; he himſelf declared that he was high above human princes, to whom the law had ſaid in a lower ſenſe, Ye are Gods [b].

[b] John x. 33—36.

He is often, and with emphasis, called God, Θεὸς, ὁ Θεός. "In the beginning was the Word, and the Word was with God, and the Word was God [c]." Thomas, confirmed in his former high esteem of the Saviour, by the certainty of his resurrection, cried not out in wild confusion, O God! but answered, and said to him, "My Lord, and my God [d]!" As also prior to that, Mary said to him, Rabboni [e]! And the confession of both met with his approbation. "Of the fathers is Christ, as concerning the flesh. He who is above all, God blessed for ever, Amen [f]." To the Son he saith, "Thy throne, O God, is for ever and ever, &c.; therefore, O God, thy God hath anointed thee with the oil of gladness above thy fellows [g]." From the plain signification of these places, the exceptions sought against them, are easily and solidly refuted, by such as are acquainted with the original language *.

We

[c] John i. 1. [d] John xx. 28. [e] Verse 16. [f] Rom. ix. 5. Compare Rom. i. 3, 4. [g] Heb. i. 8, 9.

* *Are refuted.* On this we must not expatiate To the learned it would not be new, nor clear to the unlearned. Only one instance. Not long ago, a Divine upon Rom ix. 5. referred the words, ἐπὶ πάντων, *above every, or above all things*, to the Fathers mentioned just before; and gave this interpretation of the place: Whose are the Fathers, and of whom, as concerning the flesh, Christ came, being above [them] all. Blessed be God for ever. Amen. But to limit the general expression *above all* to the Fathers, is quite groundless and arbitrary; and then it behoved to run, ἐπὶ πάντων αὐτῶν, or ἐκείνων· and so much the more, because the Fathers here are not the nearest antecedent, but the Israelites, *of whom* Christ came. Men have always maintained, and that with reason, that the last part of the text must necessarily be applied to Christ; as by opposition relating to the words, *concerning the flesh*, which otherwise would have neither scope nor sense, see Rom. i. 3, 4. The proof from Acts xx. 28. and 1 Tim. iii. 16. is somewhat more difficult; because the difference of reading in the original text requires a more extensive enquiry. We judge however, that here these places are also rightly used: In the first mentioned, the best reading seems to be, τοῦ κύριου & θεοῦ.

We farther argue from the name *Lord*, given in the ſacred word to Chriſt, and accordingly directing our acknowledgement and worſhip. Every where is he called the Lord, ὁ Κύριος, by way of eminency, he alone above all creatures, and the grandees of the world. He is Lord of all [h]. He is Lord of Lords [i]. Not firſt made ſuch in reward of his doctrine and ſuffering; at his birth, the angel announced him as Chriſt the Lord [k]. Eliſabeth called him *her Lord*, while yet unborn [l]: And King David, long before [m]. In his bonds and deepeſt humiliation he was the Lord [n]. He is the Lord of glory [o]. Surely not of an earthly glory, but of that which in ſcripture is called *the glory of the Lord* [p]; in the Old Teſtament, ſo frequently the glory of Jehovah, and on account of which, God is alſo called the *God of glory* [q]. That glory was revealed indeed, by giving luſtre to the angels and the ſaints [r]; but none of theſe was ever the Lord of glory.—Paul teaches us the emphaſis of the name *Lord*; by ſaying, there are Lords many; yet we have but one Lord Jeſus Chriſt, by whom are all things [s]. True, it is there alſo ſaid, "we have but one God, the Father, of whom are all things, and we to him;" which might excite a ſuſpicion, as if God and Lord were thus contraſted, and Chriſt called Lord, he not being God equal to the Father [t]. But this is ſo far from following, that, on the contrary, it is chiefly from the name Lord, that we infer the divinity of Chriſt;

 becauſe

[h] Acts x. 36. [i] Rev. xix. 16. [k] Luke ii 11. [l] Luke i. 43. [m] Mat. xxii. 45. If we conclude from this place, that Pſal. cx. 1. is not to be read *Adoni*, but Adonai, the proof becomes ſtronger; yet it is valid without that reading. [n] Luke xxii. 61. xxiii. 42. [o] 1 Cor ii 8. [p] 2 Cor. iii 18. iv. 6. [q] Acts vii 2. [r] Luke ii. 9. [s] 1 Pet. v. 4. Rev. xxi. 11. [t] 1 Cor. viii. 6. [t] ſo alſo 2 Cor. xii. 5. 6.

becauſe he bears it, not in oppoſition to, but in communion with the Father; and both together, in oppoſition to all other beings. That name is conſtantly given in the New Teſtament now to the Father, then to Chriſt, ſometimes alternately to the one after the other [u]; ſo that it is often ſomewhat doubtful, which of the two is intended. And if we applied the name everywhere determinately to Chriſt, where ſuch ſeems to be the ſcope [v]; we ſhould find more proofs of his Godhead, which on account of their uncertainty, we ſhall now omit. As, therefore, the Father is *the one God*, but is alſo elſewhere called *the Lord*; ſo the name of *the one Lord*, given to Chriſt, who alſo is elſewhere called God, cannot hinder, but convinces us, that Godhead and Dominion, are common to the Father and to Him.——And how otherwiſe could Chriſt be the only Lord, and Lord of lords; while nevertheleſs the Father alſo is the only Lord, and Lord of lords [w]?—Who is that Lord, before whoſe face John went to prepare the way, Luke i. 76? Was it not Chriſt [x]? If ſo, then is he alſo the Lord, the God of the children of Iſrael, verſes 16, 17, the Higheſt, verſe 76. Jehovah himſelf. Compare Iſaiah xl. 3.—Who is that *Lord*, by calling upon whoſe name men ſhould be ſaved, Acts ii. 21? Is it not Jeſus [y]? But if ſo, Peter when he ſpake under the fulleſt impulſe of the Holy Ghoſt, held *Him* for the ſame, whom Joel had called Jehovah [z].

Here we only add his uſual name; *Saviour*, but in the fulleſt ſenſe characteriſtic of him. Which alſo is a ſingular and excluſively honorary title aſcribed to God in his word [a]. But of its emphatic ſignification,

[u] For inſtance, Luke i. [v] For inſtance, 1 Tim. iv. 17, 18. 2 Pet. iii. 3, 9, 15. Acts xviii. 8—10. [w] 1 Tim. vi. 15. [x] See John i. 7, 8, 23, 31. [y] See Acts iv. 2. ix. 14. xxii. 16. [z] Joel ii. 32. [a] Jude ver. 25. 1 Tim. ii. 3.

ion, as alſo of the name, *Son of God*, we ſhall ſpeak afterwards. The proof from the divine names is ſtill more concluſive, when ſeveral of them in order to give light and ſtrength to one another, are joined together and applied to the Saviour. He is the Son of God, Jeſus Chriſt our Lord [b]; our Lord and Saviour Jeſus Chriſt [c]. "This is the true God and eternal life [d]." "We look for the glorious appearance of the great God, and our Saviour Jeſus Chriſt [e]." Some deny the only Lord God, and our Lord Jeſus Chriſt [f]. To theſe three places, in which he is expreſly called *God*, (and others more doubtful [g] we do not quote) it is anſwered, that in them the name God is to be underſtood of the Father. And indeed we do not deny, that the words in themſelves bear ſuch an interpretation, if the ſentences adjoined, and the coherence made it abſolutely neceſſary; however, the poſition of the words in the Greek, is certainly ſuch, that if there were no diſpute concerning the doctrine, every Linguiſt would apply them all to Chriſt. Thus the native force of the expreſſions, the connexion, and parallel paſſages ſupport our opinion.—In theſe, (as in all the other divine honorary names given to Chriſt, and mentioned above) it muſt be kept in eye, that if amidſt all the exalted teſtimonies given him, he muſt not however be acknowledged as God, then ſuch dangerous ambiguities, and propoſitions tending to miſlead, could never have dropt ſo often from pens conſecrated to God.

[b] 1 Cor. i. 9. 2 John verſe 3. [c] 2 Pet. i. 11, ii. 20, iii. 2, 18. [d] 1 John v. 20. Compare i 2. v. 11. and 12. [e] Tit. ii. 13. Compare 2 Tim. iv. 1, 8. 1 Cor. i. 7. [f] Jude verſe 4. [g] For inſtance, Luke i. 47. 1. Tim. i. 1. Tit. i. 3, ii. 10. James i. 1. 2 Pet. i. 1.

SECTION VI.

Chriſt's Divine Attributes.

NAMES are external ſigns and intimations of the diſtinction which takes place with reſpect to beings; and the diſtinction lies in their attributes. It is therefore an irrefragable proof of the Godhead of Chriſt; if, by the Divine teſtimony, the attributes of the Supreme Being, and even thoſe to which God appeals, as diſtinguiſhing him from other beings, are aſcribed to Chriſt. In general, then, it merits our deep attention, that Chriſt, though a man, and even after his glorification continuing ſuch [h], is nevertheleſs often diſtinguiſhed from, and ſet in oppoſition to all men; and thus at the ſame time, has an exiſtence which is not human. "Paul an apoſtle, [called] not of man, neither by man, but by Jeſus Chriſt and God the Father [i]." "If I yet pleaſed men, then I ſhould not be the ſervant of Chriſt. For I neither received nor learned the Goſpel of any man, but by the revelation of Jeſus Chriſt [k]." "He who is called in the Lord, being a ſervant, is the Lord's free-man. In like manner, he who is called being free, is the ſervant of Chriſt: ye are dearly bought; be not ye the ſervants of men [l]." —What that more than human exiſtence is, Paul teaches in the plaineſt words; to wit, "that Chriſt Jeſus was in the form of God, and thought it not robbery to be equal to God; but made himſelf of no

[h] 1 Tim. ii. 5. [i] Gal. i. 1. [k] Gal. i. 10, 12. [l] 1 Cor. vii. 22, 23. So likewiſe, Eph. vi. 6. Col. iii. 23, 24. Heb. viii. 28.

o reputation, having taken upon him the form of a ervant, and become like unto men [m]."

Let us contemplate the ſpecial attributes of God n Chriſt.

His Eternity.—He exiſted in power and glory, not nly before his human birth [n], before John [o], before Abraham [p], but before the world was [q], before all hings [r]. He did not then begin to be, but He was. He as with God, and He was God [s]. As it is teſtified of ehovah [t], ſo of Chriſt, that he is the firſt and the laſt, he Alpha and the Omega [u]. His duration, and that indeed in oppoſition to the creatures, can neither change, or become old [v].—The proper, the clear meaning of heſe paſſages eſtabliſhed by the connexion, and the ight and ſtrength they communicate to one another, is ecifive. All the Arians acknowledged on this account, the exiſtence of the Son before the world. The attempts to evade the force of theſe, and of the following proofs, do ſo much violence to them, that hereby the natural ſenſe is confirmed; and if other nterpretations were admitted, no ſcripture phraſes would convey a certain meaning *

Omnipreſence.

[m] Phil. ii. 6, 7. [n] John i. 14. iii. 13. vi. 62. 2 Cor. viii. 9. [o] John i. 2. Phil. ii. 6, 7. [o] John i 15. [p] John viii. 58. [q] John xvii. 5. [r] Col. i. 15—17. [s] John i. 1, 2. [t] Iſaiah xli. 4, 4. xliv. 6. [u] Rev. i. 11. ii 8. xxii. 13. [v] Heb. i 10, 12.

* The brevity of this tract forbids us here to expatiate. We exhibit the grounds of our perſuaſion, and leave to every man's judgement and conſcience, what he finds written. Will men however have an example? Let them freely take that explication of John viii. 58, in the diſcovery of which, after much prayer and pains, Fauſtus Socinus was ſo glad: Before Abraham was, I am; that is, before Abraham was Abraham indeed, before he became a father of many nations by the calling of the Gentiles, I am. But may men thus foiſt in that which is not ſaid? In the whole of this converſation of Jeſus with the Jews, is not a certain perſon of that name underſtood by Abraham; of whom Jeſus now alſo ſays, before he, before that Abraham was, (or was born) I am? The

Jews

Omnipreſence. —— When walking about upon the earth, he was nevertheleſs in heaven [w]. His humanity being placed, and abiding on high [x], he went forth however to work mightily on earth [y]. He is in the midſt of all; who, many or few, are gathered together in his name: He is with his own always to the end of the world [z].—Paul exerciſed apoſtolic diſcipline in the preſence of God [a], ſo alſo before Chriſt's face [b].—Omnipreſence is likewiſe preſuppoſed in

Omniſcience.——This he allowed to be openly attributed to him [c].—When he was upon earth, he knew all men; "and had no need that any ſhould teſtify of man: for he himſelf knew whatſoever was in man [d]." * Being now in heaven, he ſearches the reins and hearts, in all the churches [e]. But this belongs to God only [f]. On what other ground could men while here abſent from the Lord, labour to be accepted of him [g]? He is our advocate with the Father [h]: but how could he be ſo, if he were not perfectly

Jews could not underſtand it otherways than literally: the leſs ſo, becauſe it was an anſwer to their queſtion, Thou art not yet fifty years old, and haſt thou ſeen Abraham? The calling of the Gentiles to be Abraham's children, was yet to come; and thus it ſhould have run, before Abraham ſhall be, I am. But what would be the ſcope or ſenſe of that?—As little do the Saviour's words bear, eſpecially in that connexion, this other interpretation, before Abraham was, I am; to wit, fore ordained of God to my miniſtry.

[w] John iii. 13. [x] Acts iii. 21. [y] Mark xvi. 20. [z] Mat. xviii. 20. xxviii. 20. [a] 2 Cor. vii. 12 [b] 2 Cor. ii. 10. See alſo 1 Tim. vi. 13. 2 Tim. iv. 1. [c] John xvi. 30. xxi. 17. [d] John ii. 24, 25.

* This general and expreſs teſtimony, is totally different from the knowledge ſometimes revealed to the prophets, concerning the ſecret purpoſes of other men. 1 Kings xiv. 1—6. 2 Kings vi. 9—12. Acts v. 3. See alſo 2 Kings iv. 27.

[e] Rev. ii. 23. [f] 1 Kings viii. 39. Jer. xvii. 10. [g] 2 Cor. v. 9. [h] 1 John ii. 1.

ctly acquainted with all his people, and with all their caſes *?

In ſcripture, *the perfections of God's ſovereign will* are highly exalted above every creature. None, ys the Saviour, is good, but God only [i]. But oodneſs, mercy, yea grace, free ſovereign grace, nd long-ſuffering towards the guilty, are alſo aſcribed in the fulleſt ſenſe to Chriſt. "The Lord is gracious [k]." "The mercy of our Lord Jeſus Chriſt is unto eternal life [l]." The grace of our Lord was exceeding abundant towards Paul; and for this cauſe he obtained mercy, that in him Jeſus Chriſt might ſhew forth all long-ſuffering [m]."

No leſs are we directed to the righteouſneſs of our God and Saviour Jeſus Chriſt [n]. And, as God is love, and accordingly, every one that loveth, is born of God [o]; ſo in a ſenſe equally full, it is ſaid of Chriſt, that he is righteous, and every one who doth righteouſneſs, is born of him [p]. Of God it is ſaid

* The objection from Mark xiii. 32. is of great importance. "But of that hour knoweth no man,—no not the Son." Becauſe, however, theſe laſt words are not found in the parallel paſſage, Mat. xxiv. 36; ſome ſuſpect them to have been foiſted in by the Arians. But without greater proof, we ſcruple to pronounce that ſcripture which ſtands in the way. Theſe words continuing, there could be no ſolution, if we did not acknowledge a human nature and power in the Divine Redeemer. A finite knowledge is not a perfect proof againſt his Godhead, as little as omniſcience is a denial of his manhood. To this, therefore, which knew not all things, but could increaſe in knowledge, theſe words are applicable. Further, that they muſt not be underſtood in an abſolute ſenſe, appears, becauſe, beſides the ſublime knowledge which the Son only hath concerning the Father, (Mat. xi. 27.) the Father alſo hath committed all judgement to the Son, (John v 22.) and thus the knowledge thereof cannot be determined without the Son; who ſhows himſelf acquainted in all reſpects, wiah the manner and circumſtances of that judgement which appertains to him (Mat. xxiv. xxv.)

[i] Mat. xix. 17. [k] 1 Pet. ii. 3. [l] Jude verſe 21. [m] 1 Tim i. 16. [n] 2 Pet. i. 1. [o] 1 John iv. 7, 8. [p] 1 John ii. 29.

ſaid, "As he who hath called you is holy, ſo be ye alſo holy [q]." So likewiſe of Chriſt, whoſoever hath hope in him, purifieth himſelf, even as He is pure [r].

Chriſt hath *divine power*, for by the word of his power, he upholds all things [s]: a working, by which he can ſubdue all things to himſelf [t]. — He is all-ſufficient, ſo that his grace is ſufficient for the ſafety and deliverance of his people [u]. Out of his fulneſs, a fulneſs of grace and truth, have all we received, and grace for grace [v]. Yea, he is rich to all who call upon him [w].

To this, add the relative attribute of *authority over all*.—All things are given him of his Father [x]. He hath all power in heaven and on earth [y]. "He is the prince of the kings of the earth [z]: far above all principality, and power, and might, and dominion; and every name which is named, not only in this world, but alſo in that which is to come, &c [a]." —Of his divine authority over the whole kingdom of grace, we ſhall treat afterwards; and at preſent only obſerve, that when invoked as a king, he with no leſs authority, than diſcernment of heart and abundance of grace, opened paradiſe to the penitent thief [b]. Add farther, the clear proof taken from his power to pardon ſins.

When the ſcribes affirmed that this belonged to God only, it was not denied by Jeſus; but he proved that that power appertained to himſelf [bb]. — It is true, that in the ſcripture paſſages mentioned, and in others, it is alſo taught, that the ſupreme authority is given him of the Father; that he hath ſet him

[q] 1 Pet i. 15, 16. [r] 1 John iii. 3, 7. [s] Heb. i. 3. [t] Phil. iii. 21. [u] 2 Cor. xii. 9. [v] John i. 14, 16. [w] Rom x. 12. [x] Mat. xi. 27. [y] Mat. xxviii. 18. [z] Rev. i. 5, xix, 16. [a] Eph. i. 20, 22. [b] Luke xxii. 42, 43. [bb] Mar. ii 5—12.

m at his right hand in heaven, above all principa-
y and power. Muſt we then ſo conceive of this,
when kings commit the adminiſtration to inferior
ficers; or eaſtern monarchs, the execution of all
eir authority to their prime viziers, who are
ereby exalted indeed above all the other ſubjects,
d can have place at the right hand of majeſty, but
ve only a derived power, and continue excluded
om all right to the ſupreme authority [c]? Without
ubt it appears from thence, that Chriſt is diſtinct
om God the Father, and that he works in ſubor-
nation to the Father; a thing which the confeſſors
his Godhead do not deny, and of which ſubordi-
tion we ſhall afterwards ſpeak. But let not the
mpariſon with earthly kings and their miniſters
ſtate be ſo far puſhed, as to make the holy ſcrip-
re contradict itſelf. Are not fellowſhip, and an
reditary right to the Father's power, conſtantly
cribed to Chriſt? are not the kingdom, the domi-
on itſelf, the throne and ſceptre ſaid to be his [d]?
o ſit at God's right hand, is explained by reigning
king [e]. Earthly princes are often through ina-
lity, under a neceſſity of allowing themſelves to be
iſted in the government of their kingdom by ho-
rary ſervants. But how can it become God, to ſet a
ere creature, a man only ſent to teach, next to him-
lf on the throne of his creation?—Let us by all
eans conſider what is included in the authority aſ-
ned to the Lord Jeſus by the Father. Joſeph
uld relieve Pharaoh in the adminiſtration, becauſe
e work of both conſiſted in human tranſactions, in
hich the endowments of the ſtateſman could coun-
terbalance

Gen. xli. 40. [d] Rom. xiv. 9. Col. i. 13. 2 Tim. iv. 1.
eb. i. 8. Mat. xxiv. xxv. [e] Pſal. cx. 1. Compare 1 Cor.
. 25.

terbalance thoſe of the king. But to exerciſe the Father's dominion, to govern heaven and earth, ſuppoſes that omnipreſence, that omniſcience, that original rectitude, that ſource of overflowing beneficence, that inexhauſtible ſtrength and all-ſufficiency, which ſet the Godhead of Chriſt in a moſt convincing light.

SECTION VII.

Chriſt's Divine Works.

ALL activity proceeds from the internal powers of beings, and is an irrefragable proof of their ſpecific nature. We, therefore, juſtly acknowledge the true Godhead of Jeſus; becauſe the infallible teſtimony aſcribes the peculiar works of God to him, and thereby *eſtabliſhes* his divine nature and attributes.

THE CREATION. "All things were made by the Word; (who was with God, who was God, and was made fleſh,) and without him was not any thing made that was made. He was in the world, and the world was made by him [f]." "By him were all things created, which are in heaven and which are in earth, viſible and inviſible, whether they be thrones, or dominions, principalities, or powers [g]." "By him the Father made the worlds. In the beginning he founded the earth, and the heavens are the work of his hands [h]." To underſtand all this concerning the erection of the Chriſtian church, militates againſt the force, the univerſality, and coherence of the expreſſions.

[f] John i. 3. 10. [g] Col. i. 16. [h] Heb. i. 2. 10.

ons.—The Gnoſtics, indeed, accounted the Creator a middle being between the Infinite and the univerſe; but, according to all ſound reaſoning, the work of creation requires and demonſtrates the higheſt wiſdom, power, and goodneſs, and even excludes all inſtruments and mediate cauſes. Therefore, God himſelf is known and demonſtrated from his creatures; and everywhere the Supreme Being attributes creation to himſelf alone, as the cleareſt proof of his eternal Godhead, and the beſt refutation of idolatry [i].

On the contrary, "the gods, who have not made the heavens and the earth, ſhall periſh [k]." If, therefore, from the creation aſcribed to Chriſt, we cannot infer his true Godhead; then there ſhould be no neceſſary foundation for the knowledge and certainty of the Father's Godhead.

In particular, *life* and *light* are the aſtoniſhing, the inimitable, and obvious works of the Deity [l]; but as the ſelf-ſame Word was life, "and the life was the light of men. He was the true light, which enlighteneth every man, coming into the world [m]."—"He is the Prince of life [n]." He had power, not only to lay down his own bodily life, but alſo to take it again [o].—"He ſhall raiſe up the dead at the laſt day [p]. For, as Paul demonſtrates "the exceeding greatneſs of God's power, and the working of his mighty power, by the reſurrection of Chriſt from the dead, and his exaltation [q];" ſo he alſo teſtifies concerning the Lord Jeſus Chriſt, that he "ſhall change the abaſed bodies of his ſaints, and make them like his own glorious body, according to the

[i] See Pſalm xxxiii. 6, 9. xcvi. 5. Iſaiah xl. 26—28. xliv. 24. Heb. iii. 13. Jer. v. 22. Rom. i. 20. [k] Jer. x. 11. [l] 1 Sam. ii 6. Iſaiah ix. 6. Jer. xlv. 7. [m] John i. 4, 9. [n] Acts iii. 15. John x. 18. [p] John v. 25—29. vi. 39, 40. [q] Eph. i. 19, 20.

working whereby he can ſubdue all things to himſelf [r]."

As by the word of God [s], ſo alſo by the word of Chriſt's power, all things conſiſt [t].

On earth, he did thoſe works which none other had done [u], the works of his Father; and they could acquit him of blaſphemy [v]; they proved him to be the Lord of nature, and of all her laws [w]. Here it is chiefly to be obſerved, that he did theſe works according to his own mercy and ſovereign will. Being moved with compaſſion, he ſaid to the leper, "I will, be thou clean [x]." "As the Father raiſeth up the dead, and quickeneth them; even ſo the Son quickeneth whom he will [y]." In particular, the redemption and eternal ſalvation of men is his work. What part or requiſite thereof is not aſcribed to him? "He is the Word of Life, the Eternal Life which was with the Father, and was manifeſted unto us [z]." Which, however, ſhall afterwards furniſh us with ſpecial matter of meditation.

SECTION VIII.

Chriſt's Divine Worſhip.

HE, to whom the word of the Lord aſcribes divine honour, muſt be its proper and its worthy object; he muſt be God, he muſt be Jehovah himſelf.

"who

[r] Phil. iii. 21. [s] Pſalm xxxiii. 6. 2 Peter iii. 5. [t] Heb. i. 3. Col. i. 17. [u] John xv. 24. [v] John x. 33—38. [w] Mat. viii. 27. xi. 5. [x] Mat. viii. 3. Mark i. 41. [y] John v. 21. [z] 1 John i. 1, 2.

" who will not give his glory to another[a]." —This kind of proof muſt ſatisfy our opponents the more *, as directly referring to the practical part of religion, to which all the ſpeculative muſt be ſubſervient; of which laſt, however, they often form too low an eſtimate. They inſiſt much at preſent upon the difference between divinity and religion: as if it had not been long known, but ſo that both are cloſely connected; and that the firſt is the practical knowledge of the laſt. Be that as it may, here the queſtion turns upon true and undefiled religion.

To worſhip Chriſt in the moſt reverent manner, is everywhere recommended; " that all men ſhould honour the Son, even as they honour the Father[b]."

In ſcripture language, *the name* of God ſignifies that excellency, that dignity, and that high authority, which diſtinguiſh him, which are peculiar to him. Works, performed in the obedient acknowledgment of which, are ſaid to be done " in God's name[c]." With reſpect to religion, none muſt undertake any thing " in his own name[d]." But what means it then? That " to Chriſt is given a name, which is above every name; that at his name, every knee ſhould bow, of things which are in heaven, and on earth, and under the earth, and every tongue confeſs, that Jeſus Chriſt is LORD[e]!"—" In his name we are baptized: and in it repentance and remiſſion of ſins are preached[f]." " For his name's

 ſake,

[a] Iſaiah xlii. 8.

* *Opponents.* This is not ſaid from hatred or contempt. They who mutually differ in perſuaſion and diſputes, think oppoſitely to one another on both ſides.

[b] John v. 23. [c] Micah iv. 5. v. 3. Jer xliv. 16. [d] John v. 43. Acts iv. 7. 1 Cor. i. 15. [e] Phil. ii. 9, 11. [f] Mat. xxviii. 19. Luke xxiv. 47.

ſake, ſuffering and martyrdom are borne [g]. "Yea, in his name only we are ſaved [h]." For the name of Chriſt, ſignifies not only his ſupreme authority over men, but alſo his acknowledged dignity with his Father. "He gives whatſoever we aſk in the name of Jeſus [i]." In the name of Jeſus he pronounces the ſentence of abſolution, and ſendeth the Holy Ghoſt [k].

When, therefore, it is the Father's commandment, that we believe in the name of his Son Jeſus Chriſt [l]; this implies much more than to acknowledge the truth of his doctrine, even as of other prophets. It ſignifies, ſo to believe in Jeſus, as in God [m]. So to believe in him, that thereupon the invocation of his name may be founded, and ſalvation follow [n]. "Curſed indeed, is the man who truſteth in man, and thus departeth from the Lord [o]." But Chriſt occurs at every turn, as the object of aſſured confidence; "of a hope which ſhall never make aſhamed [p]:" as alſo of our greateſt joy, "nay, a joy unſpeakable and full of glory [q]."

Chriſt muſt be loved above father, mother, and children [r]; "yea, above our own life [s]." It is given, "not only to believe in him, but alſo to ſuffer for his ſake [t]."—Let men tell us freely, to what kind of object does enlightened reaſon allow ſuch honours.

To call upon the Lord Jeſus is an indiſpenſible duty, and thus he is the impregnable refuge of his people in all their difficulties [u]. The Chriſtians were diſtinguiſhed

[g] Acts v. 41. ix. 16. xxi, 13. [h] Acts iv. 12. [i] John xvi. 23. [k] 1 Cor. vi. 11. John xiv. 26. [l] 1 John iii. 23. [m] John xiv. 1. [n] Rom. x. 12, 14. [o] Jer xvii. 5, 7. [p] Rom. x. 11. 1 Cor. xv. 19. 1 Theſ. i. 3. 1 Tim. i. 1. 2 Tim iv. 8. [q] 1 Peter i. 8. [r] Mat. x. 37. [s] Mat. x. 39. xxiv. 9—13. Luke xiv. 26. [t] Phil. i. 29. [u] 2 Cor. xii. 8. Acts vii. 59.

diſtinguiſhed from Heathens and Jews by this, "that in all places, they called upon the name of the Lord Jeſus Chriſt [v]." Wherefore, this invocation was alſo preſcribed to Paul when converted [w]. Jeſus allowed himſelf to be *worſhipped*, and anſwered ſuch honour with approbation [x]. Unequivocally, and everywhere, the ſalvation of the church, which can be procured by no creature, is requeſted from Jeſus [y]. We cannot therefore err, if we alſo honour the Saviour with adoration: and many of the Socinian perſuaſion acknowledge this.----But how then can they decline to confeſs his Godhead? *Invocation indeed, invoking the name*, calling upon it in neceſſity, with confidence and adoration, are acknowledged in ſcripture, as only lawful when addreſſed to the Moſt High. All reaſon confirms this; becauſe that reverence preſuppoſes in the object reverenced, the majeſty, the omniſcience, the goodneſs, and the all-ſufficiency, peculiar to the Supreme Being. Hath not Jeſus himſelf ſaid, "Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve [z]?" The apoſtles abſolutely rejected ſuch honour, becauſe they were *men* [a]. Yea, the angels rejected it [b]. Chriſt therefore, who indeed is a man, hath at the ſame time an exiſtence, a nature, which is above men, above angels, and truly divine.

To God alone it belongs, to be the end of all things, and to receive from them ardent and eternal praiſes [c]. But Chriſt alſo "is the Firſt, and the Laſt, the beginning and the end [d]." "All things were created by him, and for him [e]." To him believers live and die [f]: that in both he may be

 magnified [g].

[v] Acts ix. 14. 21. [w] Cor. i. 2. [w] Acts xxii. 16. [x] Mat. xv. 25. John ix. 38. [y] Rom. xvi. 24. and elſewhere. [z] Mat. iv. 10. [a] Acts x. 25. 26. xiv. 13—15. [b] Rev. xxii. 8, 9. [c] Rom. xi. 36. [d] Rev. i. 11. [e] Col. i. 16. [f] Rom. xiv. 7, 8.

magnified [g]. Their being made perfect by God, is that the name of the Lord Jesus Christ may be glorified in them [h]. All which expressions, particularly those of *magnifying*, of *glorifying the name*, are, according to scripture style, used only concerning the honouring of God. As often the lofty song has been addressed to God, so also to Christ; "to whom be glory for ever. Amen [i]." To him be glory, both now and to the days of eternity [k]. To him this song is ascribed in the highest possible strains of adoration: "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and thanksgiving [l]." *

Let us not omit to observe upon the whole of what has been said, that all this honour is so plainly attributed to Christ in the word of God, and we are so commanded to ascribe it to him, and yet no where are limits set to it, or a caution given, that we do not too highly value our Redeemer. Quite otherwise are we taught respecting the grandees of the world, without infringing the honour due to them; yea, we are warned against worshipping angels.——On the contrary, the denial of Christ is called *blasphemy* [m]; therefore, to take the word βλασφημία in its most usual sense, it is a blaspheming of God.

If

[g] Phil. i 20. [h] 2 Thess. i 11.12. i Heb. xiii. 21. also Rom. ix. 5. 1 Peter. iv 11. [k] 2 Pet. iii. 18. [l] Rev. v. 8—14. compare i. 6. vii. 9—12.

* On Rom. ix. 5. it has been objected, that the doxology, or acclamation of everlasting glory, is everywhere attributed to the Father, and therefore, must not in one single instance be understood of Christ. Such things are also repeated upon Heb. xiii. 21. 1 Peter iv. 11. But the argument rests not on one passage. And if 2 Tim. iv. 18. and Jude verse 25, which some plead, are less decisive, all doubt evanishes as to 2 Peter iii. 18. Rev. i. 6. and v. 8—14.; unless men mean to refuse to both these books, not only all canonical authority, but also very absurdly, all use in comparing and explaining scripture.

[m] Acts xxvi. 11. 1 Tim. i. 13.

If now we consider all that has been said concerning Christ's divine names, attributes, works, and worship, each of which in particular exalts him above all finite beings: how invincibly do these proofs support one another! How can the scripture be God's word, and yet Christ a mere creature? How emphatically does the Holy Ghost teach us concerning this, when, in some chapters of the New Testament, several, or all of these kinds of proof are joined, and heaped up together! Read with love of the truth, John i. Col. i. Heb. i.

Divines generally use to comprehend the proofs of the Saviour's Godhead under the four classes already mentioned; which are too clear and cogent to be abandoned by us. We choose, however, to take a more extensive range; to contemplate the dignity of his person in several points of view, and to delineate some of its leading features.

SECTION IX.

Christ though Innocent, Condemned.

ALL Christians acknowledge, and therefore it needs no proof, that the Redeemer, though perfectly innocent, was sentenced by the Jewish council and Pilate to be crucified. But then, there must have been as little ground to accuse him of blasphemy, as of sedition. Blasphemy was imputed to him, because he asserted things concerning himself, which surpass all that is human; and no religious magistrate might hear them from any man's mouth, without inflicting punishment upon him [n]. If Jesus therefore

[n] John x. 33. Mat. xxvi. 65.

fore ſuffered innocently, either he aſcribed nothing above human greatneſs to himſelf; or he claimed ſomething higher according to truth, and the Jews were obliged, and we with them are bound, to acknowledge his divine perfection, upon the evidences thereof openly adduced by him. We cannot maintain the firſt.

As the higheſt reverence from all creatures belongs to the Supreme Being alone; ſo it becomes him only to propound ſuch ſublime things concerning himſelf, as are the proper foundation of that reverence [o]. But Chriſt, however faithfully ſeeking his Father's honour, and never his own in oppoſition to it [p], often aſcribed to himſelf the higheſt dignity.

What mere creature might ever ſay, "I am the way, the truth, and the life; I am the reſurrection, and the life; I give unto my ſheep eternal life; I am the true vine; without me ye can do nothing; all things are delivered unto me [q]?"—Did he not intend his own honour, when he ſaid concerning Lazarus, "this ſickneſs is not unto death, but to the glory of God; that the Son of God might be glorified thereby [r]?" when he promiſed eternal life to thoſe, who for his name's ſake give up with the neareſt relations, yea, with all things [s]? when he allowed himſelf to be worſhipped; and approved that men ſhould call him the Son of God, the king of Iſrael [t]? when he would have forgiveneſs of ſins preached in his name; and his name joined with that of God the Father, in the ordinance of baptiſm [u]? Such things he ſpake to his diſciples.—How can

[o] Iſaiah xl. 25, 26. xlv. 22. Jer. v. 22, &c. [p] John v. 31. vii. 18. viii. 50.

[q] John xiv. 6. xi. 25. x. 28. xv. 1—5. Mat. xi. 27. [r] John xi. 4. [s] Mat. xix. 29. [t] John i. 50. 52. [u] Luke xxiv. 47. Mat. xxviii. 19. Compare 1 Cor. i. 15.

can this be reconciled with the moſt excellent example of humility? How dare we rank ourſelves amongſt the followers of ſuch a Maſter, if we do not diſtinguiſh a twofold nature in him, one finite, and another infinite?

No leſs openly did he exalt himſelf in the hearing of the people, and alſo in that of the ſcribes, and the chief of the Jews. Whilſt he by no means flattered them, or their ſtrain of doctrine; but by ſtrong and deſigned thruſts at their prejudices, reſpecting the doctrine of morality, traditions, and cuſtoms, roufed their attention, and wounded their pride; he alſo forgave ſins, and often ſpake of himſelf, as more excellent than men of the higheſt eminence and reputation; above the prophets, above Solomon, above David, above the temple; as God's own and only Son; as equal to the Father in power and authority, yea, one with the Father; as the fountain of light and everlaſting life [v].—He who came to bear witneſs to the truth [w], by no means denied the conſequence which they drew from thence, that he teſtified concerning himſelf; that he made himſelf equal to God; that he made himſelf even God [x]; but he defended it by the prophetic word, and the miracles which he wrought [y].—When the Jews through unbelief, continued to ſet themſelves in oppoſition to him; he paved the way for his intended and predicted ſuffering, by his public (but unarmed) journey to Jeruſalem; by permitting the acclamations of the multitude, which he formerly avoided; by condemning and rebuking the elders; and by other acts of authority, which gave riſe to the queſtion,

[v] Mark ii. 5. Mat. xii. 6, 8. 41. 42. John x. 34—36. v. 17—39. viii. 12, 51—59. John ix. 5. x. 24—30. [w] John xviii. 37. [x] John viii. 13 v. 18. x. 33. Mark ii. 6, 7. [y] John v. 39—46. Mark ii. 8—12. John v. 36. x. 37, 38. xv. 24.

tion, "By what authority doeſt thou theſe things?" And what further information gave he on that head? This, that he was the Son, and therefore the hereditary Lord of the vineyard of the Jewiſh nation, in which they were only faithleſs labourers; that he was the corner-ſtone of the church, which would cruſh them to pieces as fooliſh builders; a thing which they all well underſtood to be ſpoken againſt them [z]. — When they had taken him priſoner, and examined him, when they brought him to an oath (hugely indecent, as he was accuſed of blaſphemy), he declared himſelf to be the Chriſt, that is, as he had ſhown not long before, David's Son, and David's Lord; that he was the Son of God, who ſhould come on the clouds of heaven to execute vengeance [a]. — What was his good confeſſion before Pilate? This, that he was a King, but of a higher authority than Cæſar; the King of another world [b].

Muſt we not conclude, that either the Jews had good reaſon to declare him guilty of blaſphemy; that they had a law, according to which he behoved to die, becauſe he had made himſelf the Son of God [b b]; or that Jeſus is not a mere human creature? — It is ſaid, and not without reaſon, either Jeſus is more than a created teacher, or the doctrine of Mahomet and other arrogant ringleaders of ſects, was more humble and more judicious than his. If Jeſus was only a human teacher; then he was ſuch a man, ſuch a teacher, as no good man would chuſe to be.

[z] Mat. xxi. xxiii. Luke xix. 35. xx. 19. [a] Mat. xxii. 43—46. xxvi. 63, 64. [b] John xviii. 36, 37. [b b] John xix. 7.

SECTION

SECTION X.

Christ the Author of our Salvation.

THE lofty and the godlike name of the Deliverer, the Redeemer, and *Saviour* of the world, was heaven's commandment given as a proper name the Son of Mary; with a declaration, that he uld indeed "save his people from their sins [c]." "He delivereth from the wrath to come [d]." "Christ the Saviour of the world [e]." "This is a faithful ing, and worthy of all acceptation, that Jesus Christ e into the world to save sinners [f]." "The Father his Son to be the Saviour of the world [g]." "He ecome the author of eternal Salvation [h]." "This he testimony of God concerning his Son, that d hath given us eternal life; and this life is in Son [i]". "This is the stone which is become the d of the corner; and Salvation is in none other: there is no other name under heaven given ang men, whereby we must be saved [k]." — Now, u, to whom it is a serious matter to be saved m temporal and eternal misery, which is the conuence of the fall, and to recover the friendship of Creator, with uninterrupted glory; mayest u seek these things in, expect them from, and th endless thanksgiving ascribe them to, a mere ature? Must not all the ends of the earth, in er to be saved, look unto him, who can say, "I God, and there is none else [l]?".

Many

[c] Luke i. 31. Matthew i. 21. [d] 1 Thes. i. 10. [e] John 42. [f] 1 Tim. i. 15. [g] 1 John iv. 14. [h] Heb. v. 9. [i] 1 John v. 11. [k] Acts iv. 11, 12. [l] Isaiah xlv. 22.

Many, however, think they can evade this proof, and place the ſaving work of Jeſus preciſely in this, that he came to teach the grounds of natural and unchangeable religion, the chief heads of the doctrine of pure morality, the way to pleaſe God, and to enjoy his everlaſting favour; and beſides, by miracles and a voluntary death confirmed his divine miſſion; ſince reaſoning and wiſdom alone could not conquer the erroneous notions of the Jews and Heathens *. Nay, Paul, ſay they, teſtifies, that it is "by the goſpel, that Chriſt brought life and immortality to light [m]." Let us attentively conſider this.

As this opinion does not at all come up to the ſenſe of the paſſages quoted, neither is it recommended by literary merit. The Greek name σωτηρ, *Soter*, (commonly tranſlated Saviour, otherways Preſerver, Deliverer, Redeemer,) under which the goſpel openly and everywhere announced the Lord Chriſt, was well known to the neighbouring nations at that time. It was applied, not to philoſophers or teachers, but to heroic and renowned princes: and was one of the greateſt and moſt lofty ſurnames, with which they were honoured by their ſubjects, out of gratitude for ſome mighty deliverance, or from flattery; and which was imprinted upon coins, or monumental ſtones.—The Greek interpreters, in their tranſlation of the books of the Old Teſtament, expreſs by it the Hebrew מושיע, and other words of the

* And how much would it derogate from the dignity of the teaching office, if Jeſus, that faithful witneſs, that great and long deſired prophet, conſecrated by heaven, ſtrengthened with the power of miracles againſt obſtinacy and oppoſition, had, (as men are pleaſed to tell us) in order that his doctrine might be underſtood and believed, flattered the errors of a blinded nation, nouriſhed many of them, and died in conſequence of a doctrine ſo artful and partly falſe.

[m] 2 Tim. i. 10.

e ſame root, from whence alſo comes the name
ſus; and they generally apply that name to God,
metimes alſo to magnanimous and ſucceſsful deli-
rers, raiſed up of God to the people.—The hea-
nly annunciations of our Saviour confirm this.
abriel commanding Mary to call her Son *Jeſus*,
clares the import of this name, in deſcribing him
his tranſcendant greatneſs, and his reigning for
er on the throne of David. (Luke i. 31, 33). To
e ſhepherds great joy was proclaimed, becauſe "in
e city of David was born the *Soter*, to wit, the
ointed, the Lord." (Luke ii. 10, 11). There-
re, the name of Jeſus, Soter, Saviour, points him
t to us, not only as a learned teacher, but alſo as
e victorious and mighty author of our true and e-
nal ſalvation.

In the Lord Chriſt, we honour our higheſt and
oſt neceſſary teacher, mighty in words and in
eds; and we rejoice in the eminent aid brought to
man reaſon by the goſpel, as by it, and not by our
n ſuperior ſagacity, even our natural religion and
ral philoſophy far excel thoſe of the moſt cele-
ted Heathens. But, when Paul in the paſſage
ected, ſays, that Chriſt "hath brought life and
mortality to light through the goſpel," he affirms
he clauſe immediately preceding, "that the Sa-
ur Jeſus Chriſt *hath aboliſhed death*." This fig-
es ſomething more. *To give life*, is more than
reach it: and this the Saviour attributes to him-
n.—The goſpel informs us everywhere, that not
diſcourſes of Jeſus only, much leſs the doctrine
natural religion; but, that Jeſus himſelf, that is,
moſt precious perſon, with all his performances
ſufferings, are the ground of our ſalvation.

John x. 28.

"Another foundation can no man lay, than that which is laid, which is Jesus Christ [o]." Should we by this foundation understand a fundamental doctrine; still however, it signifies a doctrine concerning Jesus Christ. "He himself is our life [p]." "To know him is eternal life [q]." "He himself is the bread of life; that is, his person, his flesh and blood, which he should give for the life of the world." "He who hath the Son, hath life: he who hath not the Son of God, hath not life [r]." The Only Begotten of the Father hath a fulness, out of which we have all received, even grace for grace [s]."

—This appears also from what Jesus actually taught. His discourses and his preaching referred not always, or only, to the contemplation of God and to the practical points of religion; but often to his own person, what he was, from whence he came, what he could and would do for the salvation of men. Let us attend to his large and particular discourse with Nicodemus [t], with the woman of Samaria [u], with the Jews [v], the multitude [w], and his own followers [x].

This is also clearly confirmed by the preaching of the apostles; which certainly contained the knowledge of the truth, which is according to godliness, in the hope of eternal life [y]. But this also is particularly called the preaching of Jesus Christ; that is not only of his doctrine, but of himself; that which must be known concerning his person, suffering, resurrection, and saving operations. They "preached Jesus Christ the Son of God [z]." They preached "Christ crucified [a]." And truly their ministration

[o] 1 Cor. iii. 11. [p] Col. iii. 4. [q] John xvii. 3. [r] John vi. 51—56. 1 John v. 12 [s] John i. 14, 16, 17. [t] John [u] John iv. [v] John v. [w] John vi. vii. x. [x] John xv. &c. [y] i. 1. 2. [z] 2 Cor. i. 19. [a] 1 Cor. i. 23.

as a bearing witneſs to his reſurrection[b]: ſo that, he was not riſen, then their preaching was vain, nd vain the faith given to them; then Chriſtians ere ſtill in their ſins, and thoſe who had died in hriſt were loſt[c]. The apoſtles preached ſalvation o thoſe who confeſſed Chriſt, and believed with the eart "that God raiſed him from the dead[d]." By he goſpel they preached "the unſearchable riches f Chriſt[e]." Thus the riches, the ſaving fulneſs f Chriſt, is not the Goſpel or the doctrine itſelf, ut the ſubject and contents of that doctrine: the oſpel is written, and the preaching thereof appoined, to make known Chriſt's rich and unſearchable fficiency for poor ſinners, which, without that oſpel, was never to be known.—This is hiſtorically certain from the Acts of the Apoſtles, and the arrative of their diſcourſes. Wherever they came rſt to preach the goſpel to the Jews, (among whom ey might ſuppoſe the confeſſion of the true God, creation, of Providence, &c.) they immediately eclared, that God had now ſent his Son, according o the word of prophecy; that, though innocent, he as crucified, that he was buried, but that he had lſo riſen, and that in him the forgiveneſs of all ſins as to be obtained. This deſerves to be ſeriouſly ead and conſidered[f]: In the ſame manner without elay, they commenced their work among the Heathen. For the ſum and ſubſtance of the goſpel of lvation, preached to the Corinthians, (conſiſting of ews and Gentiles) Paul places in this, that he had delivered to them firſt of all, that which he had lſo received, that Chriſt died for our ſins, accord-

[b] Acts. i. 22. [c] 1 Cor. xv. 16—18. [d] Rom. x. 9. iv. 24, 25. Eph. iii. 8. [f] Acts ii. 22—39. iii. 12—26. iv. 8—12. v. 27—32. iii. 14—41. xxvi. 23.

ing to the ſcriptures, and that he was buried, and that he roſe again the third day, according to the ſcriptures [g].” The preparation of heavenly viſions paved the way for an interview between Peter and Cornelius, that this centurion might hear the word of ſalvation [h]. And to what did they refer? To the natural principles of religion, and that it muſt be exerciſed by worſhipping God, and ſhowing love to our neighbour? No: Cornelius knew theſe things, and exhibited an excellent example in practiſing them. What then did the apoſtle preach to him? Peace through Jeſus Chriſt: and ſo indeed, that he was Lord of all; that having gone through the land doing good, he was hanged on a tree, but raiſed again; that God had commanded the apoſtles to preach him as the judge of the living and the dead; and that to him gave all the prophets witneſs, that whoſoever believeth in him ſhould receive remiſſion of ſins through his name [i].

Beſides, if the work of redemption be confined to the miniſtry of Jeſus; how is he the only Saviour? And how is ſalvation in none other [k]? He preached only among the Jews, only in Paleſtine, for certain reaſons often in a parabolical manner, frequently with doubtful ſucceſs, only by word of mouth, moſtly without the cities, and no longer than full three years *. On the contrary, the apoſtles ſpent many years, that, in the cleareſt manner, everywhere among Jews and Gentiles, by word and writing, they might ſet doctrines and moral duties in a proper light; and in every place they triumphed [l].

[g] 1 Cor. xv. 1—4. Comp. ii. 1, 2. [h] Acts x. 1—24. [i] Acts x. 36—43. [k] Acts iv. 12.

* One of our famous opponents revives an old and deſerted tenet, that our Saviour's public miniſtry continued but one year.

[l]. Are they therefore also the Saviours of the world? By no means. "There is one Mediator between God and men, the man Christ Jesus [m]." Say some, they had received that doctrine from him, and were sent by him. This had no place in Paul; at least not in Apollos, Timotheus, and others, whose mission after his ascension, as also the chief illumination and confirmation of the first apostles by the miracles at Pentecost, are not to be ascribed to Christ, if his divine influence and government upon earth be not acknowledged. Will also those modern Divines who differ from us, no longer have Jesus for their Saviour, now, that his preaching among men is at an end? Do they account that physician unnecessary as to them, now that by the refinements of their reason they have healed themselves? Do they now know by their philosophy to come to the Father, otherways than by him [n]? Does he not still "save to the uttermost, all who come unto God by him [o]?" Is there not still salvation, with eternal glory, in Jesus Christ [p]? Is it not Jesus, who still "delivers us from the wrath to come [q]?" Do not therefore true Christians who have not seen him, still love him: so that "though they see him not, yet believing in him they rejoice with joy unspeakable and full of glory [r]?" Does he not bide "with us always even unto the end of the world [s]?" Is not the Saviour, the Lord Jesus Christ, still expected from heaven, who shall change our abased body [t]?

We conclude, that the Lord Jesus is by his doctrine, and especially by his exalted power, and the value and

[l] 2 Cor. ii. 14. [m] 1 Tim. ii. 5. [n] Mat. ix. 12. John xiv. 6. Heb. vii. 25. [p] 2 Tim. ii. 10. [q] 1 Thes. i. 10. [r] 1 Pet. i. 8. Mat. xxviii. 20. [t] Phil. iii. 20, 21.

efficacy of what he did and ſuffered, the foundation and the cauſe of the ſinner's everlaſting ſalvation; that he, therefore, is the true God, and eternal life. This will ſtill be more abundantly confirmed by the arguments which immediately follow.

SECTION XI.

Chriſt the Propitiation for our Sins.

THE judicious, whether Trinitarians or Unitarians, have always acknowledged an intimate connection between the doctrine of Chriſt's true Godhead, and that of his ſatisfaction for ſins; as both muſt be at once confeſſed, or denied. If he by his ſufferings could ſatisfy the avenging juſtice of God for the ſins of all believers; then he behoved to be more than any creature. If on the contrary, ſuch a thing was not neceſſary, then no other end could be ſo important, that for it God ſhould empty himſelf, and "aſſuming the form of a ſervant, become obedient to the death of the croſs."

But the truth of Chriſt's ſatisfaction is confirmed in the word of God by ſo many teſtimonies, and theſe of the cleareſt kind, that thoſe of another opinion, find themſelves under a neceſſity to give everywhere to theſe paſſages an arbitrary ſenſe; ſo feeble, improper and far-fetched, that by ſuch a ſtrain of interpretation, people are in danger of turning from all the doctrines of the Bible, and of pronouncing it the moſt uncertain of all doctrinal books, and the moſt ready to miſlead. On this ſubject much has been written. We ſhall only obſerve the following things as ſuitable to our purpoſe.

In the courſe of Chriſt's prophetic teaching upon earth, we find evident proofs, that he had appeared not

not only for that end, but chiefly for a very different purpose, namely, to suffer and to die; that being a saving work, and of the utmost necessity. He declared that he came to minister, and to give his life a ransom for many [u]. More than once he informed his disciples, that by a bitter and a most humbling kind of suffering, which hung over his head, that which was written concerning him, behoved to be accomplished [v].

His circumstances and manner of acting were wholly directed to that end. The joyful solemnizing of his birth, by a retinue of spirits immortal and enthroned, was heard by good witnesses indeed, but of low degree, and few in number; and with some express testimonies on earth [w], during his quiet education in a remote and contemptible town, were almost gone out of mind. His heavenly consecration was shown to John only; his glorification on the mount, only to three of his followers, of which he forbade them to speak till after his resurrection, or to make him known everywhere as Christ [x]. Several times he commanded not to propagate the cures he had wrought [y]. Often his preaching was involved and figurative [z], more adapted to inflame the *great* against him, than to unite the *many* in his favours. Yet his greatness could not be wholly unknown, and when men would have exalted him, he shunned it [a]. By all these things, the judgement and the confidence of the people concerning him, was much more vague and unstable, than even concerning his austere forerunner [b].—In one word, his ministry was so conducted as might best serve, not to prevent, but to pave

[u] Mat. xx. 28. [v] Mat. xvi. 21. Luke xviii. 31. xxii. 37. [w] Mat. ii. 2. Luke ii. 25—38. [x] Mat. xvii. 9. xvi. 20. [y] Mat. viii. 4. ix. 30. xii. 16. [z] Mat. xiii. 10—17. [a] John v. 14, 15. [b] Mat. xxi. 26. John v. 35.

pave the way for his farther ſuffering and death[c], while the clearer and the more extenſive ſpread of his doctrine, and thereby at the ſame time, the publication of his death and his glory, behoved to be the work of the apoſtles in his name[d].

That Chriſt ſuffered and died for the good of his church, is without controverſy; ſo alſo did the apoſtles. But was any of them crucified for us, as was Chriſt? To ſay this, would in Paul's judgement be the utmoſt abſurdity[e]. What then hath the Saviour done, which no other did? —— "He was delivered for our offences[f]." "He ſuffered for our ſin, the juſt for the unjuſt; that he might bring us to God[g]." He "died for our ſins[h]." "The blood of Jeſus Chriſt cleanſeth us from all ſin[i]." —— And ſo indeed, that he delivered us from ſin, by taking it upon himſelf. For he who neither had nor knew ſin, was of God made to be ſin for us, that we might be the righteouſneſs of God in him[k]. He "bare our ſins in his own body upon the tree[l]." "Behold, ſaid John, the Lamb of God, which taketh away the ſin of the world[m]." And how does he *take it away?* By his death. For to ſay a lamb takes away ſin, is not ſenſe, if there be not an alluſion to the Paſchal Lamb, or to other ſacrificed lambs, which were to be ſlain according to the law. "Chriſt our paſſover is ſacrificed for us[n]." "Ye are redeemed by the precious blood of Chriſt, as of a lamb without blemiſh, and without ſpot[o]."—He put himſelf in our place, fulfilled for us the demands of God's holy law, and for us ſatisfied his inflexible juſtice. Why, pray, of

[c] Luke xiii. 31—33. [d] Acts i. 8. [e] 1 Cor. i. 15. [f] Rom. iv. 25. [g] 1 Peter iii. 18. [h] 1 Cor. xv. 3. [i] 1 John i. 7. Rev. i. 5. [k] 2 Cor. v. 21. [l] 1 Peter ii. 24. [m] John i. 29. [n] 1 Cor. v. 7. [o] 1 Pet. i. 18, 19. Rev. v.

of all men, of all the saints, of all the most excellent teachers, was Christ only free from all moral impurity? As a Prophet, this was not absolutely necessary for him; but necessary it was that he, being to fulfil the law for others, should have no need to satisfy for his own sin [p]. "God sending his Son in the likeness of sinful flesh, and that for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us [q]." "God sent forth his Son made under the law, to redeem them who were under the law [r]."——The Apostle confirms this in the clearest manner, giving us at the same time, a notable sign of the remarkable *curse* in the death of Christ. It is written, "Cursed is every one, who continueth not in all things which are written in the book of the law, to do them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one who hangeth on a tree [s]."

This important doctrine is inculcated on us in many places, under the notions of *a purchase, a ransom, a propitiation, and a testament;* by which the virtue and the efficacy of Christ's death are elucidated. Let it not be objected, that these phrases are borrowed from other things, and therefore to be understood in an improper and figurative sense. A figurative sense is not however, no sense at all, or without sense; but serves to make profound subjects more comprehensible to a common understanding.

1. *A Purchase.* Believers in their soul and their body are God's, "because they are bought with a price [t];" they are the church of the Lord God, which he hath

[p] 2 Cor. v. 21. [q] Romans viii. 3, 4. [r] Gal. iv. 4, 5. [s] Gal. iii. 10, 13. [t] 1 Cor. vi. 20.

hath purchaſed with his own blood [u]. The ſong unto the Lamb runs, "Thou waſt ſlain, and haſt redeemed us to God by thy blood [v];" which ſtrongly indicates, that their ſalvation is to be aſcribed to the merits of his bloody death.

2. *A Ranſom.* In the New Teſtament, the word *deliverance* is often uſed in tranſlating one, which properly ſignifies *a redemption, or ranſom.* Thus it is written, "ye were redeemed from your vain converſation, not by corruptible things, as ſilver or gold, but by the precious blood of Chriſt [w]." This redemption is explained by the forgiveneſs of ſins [x]. It is, therefore, his blood and death, wherewith he made payment, in order to procure our diſcharge from the debt of ſin. He came "to miniſter, and to give his life a ranſom for many [y]."

3. *A propitiation.* Sometimes this in the Greek is called ἀποκαταλλαγὴ, (conciliatio) that is, *a reconciliation.* Accordingly, believers are now reconciled to God by the death of his Son [z]; by his croſs [a]; by the blood of his croſs, and in the body of his fleſh through death [b]. "God was in Chriſt reconciling the world to himſelf:" which is farther explained, "not imputing their treſpaſſes to them [c]". —But it is alſo called *a propitiation,* in the tranſlation of ἱλασμὸς, (expiatio) uſed concerning the victims which were anciently ſlain, as a typical propitiation in place of the guilty. So now Jeſus Chriſt the righteous is the propitiation for our our ſins [d]. For God "ſent his Son to be a propitiation for our ſins [e]." God hath ſet him forth to be a propitiation through faith in his blood, for a demonſtration

[u] Acts xx. 28. [v] Rev. v. 8, 9. [w] 1 Peter i. 18, 19. [x] Eph. i. 7. Col. i. 14. [y] λύτρον, Mat. xx. 28. and ἀντίλυτρον, 1 Tim. ii. 6. [z] Romans v. 10. [a] Eph. ii. 16. [b] Col. i. 20—22. [c] 2 Cor. v. 19—21. [d] 1 John ii. 1, 2. [e] 1 John iv. 10.

monſtration of his righteouſneſs, by (or rather be-cauſe *of*) the forgiveneſs of ſins [f]. Therefore, "the Lamb of God hath ſo taken away the ſins of the world," that he took them upon himſelf, that he bare them, that he died in the place of his people.

4. *A Teſtament.* According to his laſt inſtitution, the aſſignation of the everlaſting inheritance, is called "the New Teſtament in his blood, which was ſhed for many, for the remiſſion of ſins [g]." This ſignifies to us, not only that Chriſt had a perfect right to the honour of ſettling the inheritance, not only that his death as a teſtator was neceſſary to put his people in poſſeſſion of it; but, that that inheritance had its foundation preciſely in the ſhedding of his blood, in his deepeſt humiliation and his violent death; as thereby their ſins, which otherwiſe ſtood in the way of ſalvation, could be forgiven. If, inſtead of the *New Teſtament*, we rather chooſe to tranſlate it the *New Covenant*; the alluſion will be ſomewhat different, but the matter the ſame [h].

This leads us to the epiſtle to the Hebrews, in which all theſe doctrines are aſcertained to us at great length, and with invincible arguments. That epiſtle was intended to demonſtrate indeed, the authority of Chriſt's inſtruction above all the prophets, and even Moſes himſelf: but alſo, under propoſitions borrowed from the ancient religion, and fitted to the Hebrews, to reconcile his prieſtly office with the intention of the Levitical ſacrifices, and to exalt it infinitely above Aaron's prieſthood. Chriſt being a High prieſt of unchangeable power, needed not to offer up ſacrifices for his own ſins, but having offered himſelf up once to God, he thereby made

[f] Romans iii. 25. [g] Mat. xxvi. 28. 1 Cor. xi. 25.
[h] Heb. ix. 15—26.

made reconciliation for sin, made an end of it, open-
ed a sure way to heaven, and "can save unto th
uttermost all who come unto the Father by him.
Read the 5th and the 10th chapters. Would you
on account of the doctrine so full of consolation
suspect this epistle, and erase it from the volume o
holy scripture? In it, however, no doctrine occurs
which is not also mentioned elsewhere; and this a
postolic epistle is surpassed by none of the rest, in
sublimity of matter, in weight of evidence, in glo-
rifying the grace of God in Christ, in strong conso-
lation, in encouraging to the spiritual warfare, and
in the most animating motives to holiness and per-
severance.

Besides, in the Saviour's satisfaction only lies the
reason, why his suffering together with his resurrec-
tion, are everywhere represented to us as the sum
and substance of the gospel. No other part of his
history and ministration are so fully propounded,
and that by all the Evangelists.—We have already
seen, that the Apostles preached, not only the doc-
trine of evangelic morality, but chiefly Christ him-
self, that is, his person, work, and two-fold state.
Paul would know nothing among the Corinthians,
"but Jesus Christ, and him crucified [i]." The
cross of Christ was that alone in which he gloried [k].
He reduces the knowledge of Christ, for the excel-
lency of which, he counted all things but loss and
dung, to the knowledge of the power of his resur-
rection, and of the fellowship of his sufferings [l].—
In that most important conversation on the holy
mount, between our Lord, and two of the celestial
inhabitants, the two great teachers and reformers un-
der

i 1 Cor. ii. 2. k Gal. vi. 14. l Phil. iii. 8—10. 1 Cor.
xv. 3, 4.

the old dispensation, we find no more mentioned, t that it turned upon that decease which he should compliſh at Jerusalem [m].—In the cross, and the o- er humiliations and sufferings of the Saviour com- ehended under it, the love of God towards men, not sparing his own Son [n], as also his wisdom and wer unto salvation, are displayed in a peculiar and most conspicuous manner [o]. In the cross, is the olishing of the power and the fear of death [p]. De- erance from the dominion of sin [q], as also the glo- to come, are its pleasant fruits [r]. The plain, but ost consolatory symbols of the grace of Jesus, in ptism, and the Holy Supper, point us in like nner to his attoning *death*, with a charge *to shew forth* in particular [s].

The medium of our acceptance and justification fore God, is everywhere in the gospel said to be *ith in Christ* [t]: and that indeed in opposition to, and th warning against the law, or the seeking of our tification by the works of the law [u]. Now, if *lieving in Christ* signify only, to receive and to o- y his doctrine, concerning the rational grounds d duties of religion; how then is the doctrine and e righteousness of faith quite another thing than e demand and the righteousness of the law, whe- er we consider the moral law naturally, or as ritten by Moses? Nay, Moses had also taught the pital doctrines of rational religion, God's exis- nce, unity, providence, the duties of man, &c. d, that the love of God, and of our neighbour, is

E more

[m] Luke ix. 31. [n] Romans v. 8. viii. 32. 1 John iv. 10. 1 Cor. i 17—25. ii. 2, 8. [p] Heb. ii. 14, 15. [q] Rom. vi. 1 Peter iv. 1. 2. [r] Rev. i. 5, 6. [s] Romans vi. 3, 4. ol. ii. 12. Mat. xxvi. 28. [t] 1 Cor. x. 16, 17. xi. 23, 27. John iii. 16. Acts xvi. 31. [u] Rom. iv. 1—5. x 3—11. al. ii. 16. v. 4, 5. Phil. iii. 8—10.

more than all ſacrifices, was often inculcated under the old economy, and not unknown to the Jews [v].—Or does the prohibition of ſeeking righteouſneſs by the law, only mean the omitting of the Moſaic rites? But, in the places quoted, and in others, the *law* cannot poſſibly be underſtood in ſuch a limited ſenſe. Beſides, the righteouſneſs of faith, in contradiſtinction to that of the law, had place even under the old diſpenſation [w]. Further, theſe external ſolemnities could indeed be aboliſhed; but they were inſtituted by God himſelf, and hence the obſerving of them did not ſo militate againſt a rational religion, that it in itſelf could make a man condemnable.—Paul conſtantly teaches, that the oppoſition between faith and the law, in reſpect of our ſeeking righteouſneſs by them, conſiſts in this, that God's inflexible *law* condemns all ſinners, Jews and Gentiles; that by the works of the law no fleſh ſhall be juſtified; that through ſin, the law is become weak to give life: but that faith acknowledges and embraces Chriſt, as he who fulfilled the righteouſneſs of the law, was made a curſe for us, and ſet forth to be a propitiation, through faith, not only in his *doctrine*, but in his *blood*, for a demonſtration of the righteouſneſs of God [x].

And why elſe was "Chriſt crucified unto the Jews a ſtumbling-block, and to the Greeks fooliſhneſs [y]?" Surely, not ſo much on account of the capital truths of rational religion taught by him. The Jewiſh doctors, and the beſt philoſophers among the Heathen, who had acknowledged them, were honoured on that account. Nor was it becauſe Chriſt,

continuing

[v] Mark xii. 32—34. [w] Rom. iv. 1—5. [x] Rom. iii. 19—31, 8, 3, 4. Gal. iii. 10—13, 21, 22. Phil. iii. 8, 9. [y] 1 Cor. i. 18—25.

ntinuing a worthy and faithful, but an unſucceſs-
l teacher of his doctrine, was unjuſtly accu-
d, and ſhamefully put to death. The memory
a condemned Socrates was not held in contempt.
he reaſon was purely this, that the Saviour's ſuffer-
g was proclaimed as the only ground and cauſe of
r reconciliation and ſalvation; while the Jews
d Heathens thought to be ſaved by the value of
eir own virtue: and to them it was exceeding
range, and moſt mortifying to their pride, that
nitently acknowledging their guilt, they behoved
ſeek life in the deep abaſement of a crucifi-
Mediator, and in his juſtifying reſurrec-
n [z].

All our reaſoning thus far makes it evident,
at we muſt not underſtand *the ſuffering of Chriſt
r ſin*, merely as if God, being about to announce
the goſpel, grace and life to the nations, would
eviouſly manifeſt his averſion to ſin, by a ſtriking
ample of his vengeance; and for that purpoſe, de-
ver up an ambaſſador veſted with extraordinary
ivileges, to ſo much ſorrow and ſhame. Surely
preceding ages had already exhibited awful in-
nces of God's fearful diſpleaſure with the ſins of
dividuals and communities, without deliverance
om ſin being ever aſcribed to them. That a mean
an among the people, that a teacher wandering a-
ut in poverty, ſhould be ſhamefully put to death
a civil judge, was much leſs calculated to exhi-
t a ſignal and extraordinary example of divine
rath, than the immediate interpoſition of Provi-
nce, which had often, in former times inflicted,
d ſtill could inflict miraculous puniſhments on the
oſt eminent perſons, or on whole nations. At

[z] Mat. xvi. 21—23. John vi. 51—66.

any rate, to manifeſt a righteous abhorrence of ſin vengeance behoved not to fall upon one perfectly in nocent. This laſt would be quite abſurd; unle the innocent perſon, (as holy ſcripture has alread taught us) ſhould with God's approbation, as ſpon taneouſly, as generouſly, ſubſtitute himſelf in ou place, by bearing our ſin.—Accordingly, ſacre ſcripture repreſents the ſufferings of Chriſt, n only as a proof and confirmation, but as the cauſ of our reconciliation.

We by no means exclude other advantages a cribed by Socinus to the Saviour's death. Beyon all doubt, he thereby confirmed his integrity an the truth of his miſſion. But, pray, was it ev heard, that a falſe prophet, in the founding of a ne ſociety, mentioned his own, his certain, his fa approaching, and moſt offenſive puniſhment death, as the intention of his miniſtry; and made an article of his doctrine? — In confirmation of h doctrine and miſſion, Jeſus generally appealed to h miracles; and yet, where are the forgiveneſs of ou ſins and a title to life aſcribed to his miracles, they often are to his bloody death? — For what do trine was Jeſus condemned? Not for the truth and preſcriptions of natural reaſon; but becauſe h declared himſelf to be higher far than any huma prophet. See Section IX. If the celeſtial chor at his birth, if the Father's voice at his inauguratio if his glory on the mount, had been openly perceiv ed by the Jewiſh council and all the people; if th lightnings darted forth in confirmation of Mo and Elias, had cauſed him to be honoured; eſpec ally if he had ſatisfied their prejudices concernin the Meſſias; if, with legions of his Father's angels

[a] Mat. xxvi. 53.

had deſtroyed the Roman government, broken
at yoke, recovering and extending David's mighty
ngdom; their infidelity would have been conquer-
, and eagerly would they have confided in him.
hey would have been more eaſily drawn by giving
ead, or cauſing manna to rain, than by promiſing
em his fleſh and blood [b]. — A ſteady martyrdom
as more neceſſary to the preaching of the apoſtles;
cauſe their doctrine in a great meaſure referred to
d was built upon the truth of the all-important
ents of the Saviour's death and exaltation. In
lation to which, as they could not be deceived, ſo
kewiſe their ſincerity behoved to be put beyond
ſpicion. But the Lord Jeſus Chriſt had abundance
glorious means to confirm his doctrine; and if
thing elſe had been to be effectuated by it, he be-
ved not to have undergone a curſed death upon
e hill of infamy; and that under the pretence of
legal procedure, which cauſed the multitude to re-
lt from him [bb], his friends to be offended at him,
d plunged his beſt followers in deep diſtreſs [c].

We alſo reſpect the deſign of exhibiting in his
fferings, an example of love, ſubmiſſion to, and
nfidence in God. But ſuch an extremity of ſhame
as not neceſſary for that purpoſe; and his ſuffrings
ere accompanied with ſo much perturbation, ve-
ement diſtreſs, cries and tears [d], that quite other
ds were certainly to be obtained by them; elſe
e would not have exceeded many valiant martyrs.
eſides, could any apoſtle, courageouſly fore-ſeeing,
nd alluding to his own martyrdom in confirmation
f the truth, and for an example to others, be able

[b] John vi. 26—66. [bb] Mark xv. 11. [c] Mat. xxvi. 31—56
Luke xxiv. 18. 21. [d] Mat. xxvi. 37—39. Luke xxii. 44. Heb.
v. 7.

to ſay, as did Chriſt, "whoſo eateth my fleſh and drinketh my blood, hath eternal life; for my flesh is meat indeed, and my blood is drink indeed &c. [dd]?"

Do men, in ſpite of the divine teſtimony, find reaſons and ſcruples againſt a vicarious ſatisfaction; if we are not much miſtaken, they are eaſy to ſolve. But far ſtronger reaſons combat the perſuaſion, that the Holy Supreme Being can ſhow himſelf favourable, or indifferent, to the voluntary violation of thoſe laws and moral duties, from which he himſelf cannot abſolve a rational creature; or to ſpeak in a plain and familiar manner, that God can, and alſo will, ſuffer ſin to eſcape with impunity.

If then, (to conclude in the language of the apoſtle, when enlarging on the glory of Chriſt), the Son of God, by himſelf purged our ſins [e]; how narrowly and how perverſely would we limit his ſaving work to his preaching? How inconſiſtent is it with this, that men, according to the uſual phraſe among Chriſtians, aſcribe efficacious *merits* to Chriſt, but in an unuſual ſenſe underſtand them only of his doctrine and his excellent character? againſt which ſentiment, too, much could be objected. See Sect. IX. How evidently then is that confirmed, which we aſſerted, Sect. X. that Chriſt himſelf, in his perſon and performances, is the cauſe and the ground of our ſalvation? If the ſuffering and death of Chriſt alone, have merited ſalvation for the innumerable multitude of all them who ever believed in him, or ſhall believe; if his ſuffering, though ſhort in duration, was the ſatisfactory ranſom, to deliver all thoſe ſinners from the fear of death, and from the wrath to come; then the infinite worth of his perſon and

wor

dd 2 Tim. iv. 6. compared with John vi. 51—57. e Heb i.

work, muſt ſurpaſs all underſtanding; then from that moſt gracious deliverance we deduce an important proof of his more than human, his divine excellency.

SECTION XII.

Chriſt's Relation to his Church.

AS the denial of Chriſt's true Godhead, deprives the penitent ſinner at once of the virtue of his performances as High Prieſt, with all the conſolations and awakenings of the mind iſſuing thence; ſo likewiſe by the ſame means, Chriſt's all-ſufficient care, and powerful protection, are refuſed to his church. Was he only a human prophet, born in the fulneſs of time, to teach and to confirm his doctrine by his example and death? Then having finiſhed theſe long ago, he now enjoys in heaven the reward which was ſet before him, and can in the general intercede for the Chriſtian multitude; but contributes nothing more to our ſalvation on earth. This militates directly againſt thoſe high and efficacious relations to the church, which are everywhere in ſcripture aſcribed to him, and which at the ſame time aſſure us of his ſupreme perfection.

Not only the Jews, who in the days of his fleſh believed in him, were his, but alſo all believers gathered from among Jews and Gentiles ſince his aſcenſion, conſtitute his Church. They are all the called of Chriſt [f]: they are his elect, from one end of heaven to the other [g]. Does this only ſignify, that he by his teaching, ſhort in duration, opened a way to

[f] Rom. i. 6. [g] Mat. xxiv. 31.

to found upon earth so extensive and so lasting a society? If men will thus explain it, let them attend to what follows. Believers are all his property, the sheep, of which he is the proprietor [h]. "Whether they live, they live to the Lord; whether they die, they die to the Lord; whether, therefore, they live or die, they are the Lord's [i]." Their bodies are the members of Christ, and therefore must not be abused [k]. They are also his property, because they were dear-bought by him, for he purchased them with his own blood [l]. As they are the temple of the living God, who dwelleth in them [m]; so also the Son's own house, as he who hath built [n] and goes on to build it [o].——This relation is on both sides attended with the most important consequences. They serve him, and (observe it) not men [p]. Serving him, and not men, they receive from him the reward of the inheritance [q]. On the contrary, by sin, particularly by unbelief, they are said to tempt Christ [r]: and they are also chastised of him, that they should not be condemned with the world [s]—. His active and salutary influence respecting his church on earth is everywhere mentioned; when going away he did not leave them orphans [t]. He receives believers [u]. "He is with them to the end of the world [v]. He was mighty among the Corinthians [w]. As God, so also Christ shows them grace, or according to our Dutch translation, he forgives their sins [x]. He is their life [y]. He is the chief leader and finisher of their faith [z]. He comforts and strengthens their hearts [a]. "They abide in him, and

[h] John x. 12—14. [i] Rom. xiv. 7, 8. [k] 1 Cor. vi. 15. 1 Cor. vi. 20. Acts xx. 28 [m] 1 Cor. iii. 16. 2 Cor. vi. 16. Eph. ii. 22. [n] Heb. iii. 3, 6. [o] Mat. xvi. 18. [p] 1 Cor. vii. 22, 23. Eph. vi. 6. Rom. xiv. 18. [q] Col. iii. 23, 24. [r] 1 Cor. x. 9. [s] 1 Cor. xi. 32. [t] John xiv. 18. [u] Rom. xv. 7. [v] Mat. xxviii. 20. [w] 2 Cor. xiii. 3. [x] Col. iii. 13. Comp. Eph. iv. 32. [y] Col. iii. 4. [z] Heb. xii. 2. [a] 2 Thess. ii. 16, 17.

d he in them [b]." From his grace Paul implores l salvation in their behalf [c]. To every one of em is given grace, according to the meaſure of the ft of Chriſt [d]. In one word, being reconciled to od by his death, they are alſo ſaved by his life [e], e truly ſaves his people [f].

Let us further conſider Chriſt's ſaving relation to s church, under the notions of a king, a head, a epherd, and huſband; partly improper indeed, et clear, full of meaning, and giving greater em- haſis to one another.—1. That he behoved to be the *King* of his people, was taught by Gabriel [g], and y Chriſt himſelf [h]. Let us not underſtand this in ſlender ſenſe, of ſome outward luſtre only, or a ere honorary name; but rather in the utmoſt lati- de, with alluſion to the abſolute authority of eaſt- rn Princes. Truly "he is the prince of the kings the earth [i]." He is the head of all principality nd power [k]. He is Lord over the living and the dead [l], his ſupreme authority is actually exerciſed in go- erning his people upon earth, doing them good, efending them againſt all their enemies, and anni- ilating all contrary power. He ſhall put down all ule and all authority and power. For he muſt reign s king, "till he hath put all his enemies under his eet [m]." Now that he is gone to a far country to re- eive a kingdom, ſhall the modern profeſſors and eachers in Chriſtendom hate him, and ſend after im ſaying, "we will not have this man to reign o- er us [n]?" Why then do they continue with us to all him our Lord? Or is that denomination now become obſolete? Does it only affect his followers upon

[b] 1 John ii. 24. [c] Gal. vi. 18. [d] Eph. iv. 7. [e] Rom. v. 10. [f] Mat. i. 21. [g] Luke i. 33. [h] Mat. xxv. 34—40. John xviii. 36. [i] Rev. i. 5. xix. 16. xvii. 14. [k] Col. ii. 10. [l] Rom. xiv. 9. [m] 1 Cor. xv. 24, 25. [n] Luke xix. 12—14.

upon earth? The ancient churches did not ſo underſtand it.—None can ſeriouſly plead againſt all this, that even to believers is promiſed a kingdom, a place upon a throne, and to ſit in judgement upon their enemies[o]. We need only inſpect ſuch paſſages, in order to underſtand the immenſe difference between the glory promiſed to them, in communion with, and conformity to, their Lord, and that of Chriſt himſelf, by, and from whom they receive it. —2. Chriſt is the only *Head of the church*; and they, his body, his members[p]. This ſignifies not only, that he is exalted above them; but alſo, that he grants them his efficacious influence, in reſpect of activity, proviſion, government, and ſafety. Chriſt is the head of the church, and he is the Saviour of the body[q]. He filleth all in all[r]. The fruit of his glorification is the edifying of his body, to grow up in him who is the head; from whom the whole body fitly joined together and compacted by that which every joint ſupplieth, according to the effectual working in the meaſure of every part, maketh increaſe of the body[s].—3. Jeſus was not only a *ſhepherd* to his Jewiſh followers in Paleſtine: but after his departure, the ſcattered in Leſſer Aſia, who like ſheep had gone aſtray, were converted unto him[t]; the church at Epheſus was his flock[u]; the whole Chriſtian multitude, to be called from among Jews and Gentiles, were to be the one flock of that one ſhepherd[v]. They could not be ſo denominated merely from his doctrine; the pleaſant emblem of a ſhepherd, intimates a life attentive to, and occupied in feeding, leading, and defending the flock; in

[o] Mat. xxv 34. Luke xxii. 29. Rev. i. 6. iii. 21. Mat. xix. 28. [p] Col. i. 18. 24. [q] Eph. v. 23. [r] Eph. i. 23 iv. 7. Col. iii. 11. [s] Eph. iv 8—16. Col. ii. 19. [t] 1 Peter ii. 25. [u] Acts xx. 28. [v] John x. 16.

promoting their advantage, and making all suitable provision for them. In a scriptural, but a most sublime sense, all this is true concerning Christ. He himself was to bring the sheep from among the Gentiles [w]: "He knows them all [x]: He is the Shepherd and overseer of their souls [y]. And what does he, as their shepherd, procure for them? No less, certainly, than eternal life [z], the crown of glory [a].——4. The saving connexion of the church with her Saviour, is often illustrated to us by the tender image of a marriage covenant. He is her bridegroom, her husband, never separated from her by the distance of heaven; but most intimately united to her in love, with a view to her salvation, purity, beauty, and fruitfulness. The apostle lays the express and the comfortable proof of this, as a foundation to recommend the mutual duties in a happy conjugal state [b]. All such relations of the Saviour to his church, furnish us with a threefold proof of his true Godhead.—First, to what man, to what teacher, to what mere creature or intermediate being betwixt the Deity and us, belongs so much honour, so much authority, and subjection founded on such service and confidence, that the whole multitude of the elect of all nations, to the end of time, should be his, his subjects, his flock; and all with love, reverence him as their only head and prince? Secondly, these mighty works of salvation, not fantastically devised, but confirmed by God's word, and under different views, so highly celebrated there, presuppose Christ's omniscience, omnipresence, and omnipotence, and grace.—Thirdly, all these relations to the church of God, are in the New Testament

[w] John x. 16. [x] John x. 27. [y] 1 Peter ii. 25. [z] John xvii. 24. [a] 1 Peter v. 4. [b] Eph. v. 22—33.

ment aſcribed to him, in phraſes from, and alluſions to the Old Teſtament; but there, ſuch relations to God's people, are aſcribed excluſively to Jehovah, and with indications of his burning jealouſy againſt all, who ſhould dare to divide them with any other. Iſrael was his property, the rod of his inheritance [c]. It was evil in his ſight, that they aſked another king [d]. God's paſtoral fidelity concerning them is highly celebrated [e], and the profanation of the riches of his love, the marriage covenant, is imputed to them as the moſt ſhameful ingratitude [f]. Hath, therefore, the Supreme Being now laid aſide all that grace and favour to his people, or transferred it to a mere creature?

Againſt this proof it may be objected, that Chriſt, after he ſhall have done away all dominion, ſhall deliver up the kingdom to God the Father; and when all things ſhall be ſubdued unto him, then ſhall the Son alſo himſelf be ſubject unto him, "who hath put all things under him: that God may be all in all [g]." Thus his exalted relation to the church ſeems not to be perpetual, but for a time; not underived, but delegated; and his ſubjection to the Father, ſeems to point out no ſupreme, no divine power. But, to the inſtability of Meſſiah's glory; ſhould the that profound paſſage teach us, that he, having gradually ſubjected all contrary power, and death itſelf to his juriſdiction, behoved even thereby to loſe all authority? Muſt his power come to an end, by conquering and aſcending the ſummit? No! The ſame apoſtle teſtifies, "he is far above all principality and every name, not only in this world, but alſo in that which is to come [h]." In the laſt time eſpecially

[c] Exodus xix. 5. Pſalm cxiv. Jer x. 16. [d] 1 Sam. viii. xii. 12—17. [e] Pſalm xxiii. Ezekiel xxxiv. [f] Ezekiel xvi. Hoſ. i—iii. [g] 1 Cor. xv. 24—28. [h] Eph. i. 21.

, his glory ſhall be revealed [i]. Then ſhall he ſit pon the throne of his glory, and be glorified in his ints [k]. Upon that revelation reſts the hope of his eople, " to ſee him as he is [l]." Then ſhall they nter into the everlaſting kingdom of our Lord and aviour Jeſus Chriſt [m]. The angel has alſo ſaid, of his kingdom there ſhall be no end [n]"—As prior o that period, Chriſt's kingly majeſty, and the de- vering up of all things to the Son by the Father [o], id not at all annihilate the Father's unchangeable ighneſs and everlaſting dominion, nor ſucceed to hem [p]; ſo, on the other hand, the delivering up of e kingdom to the Father by Chriſt, cannot hinder, hat he having conquered all, ſhould ſit with his Fa- er upon his throne [q]. That mutual delivering erefore, can only reſpect a change in the admini- ration and government of that kingdom of grace hich belongs to the Father and the Son, the parti- lars of which change are not yet fully revealed nto us. *To be all in all*, as God the Father ſhall en be, is a beautiful deſcription of all-ſufficiency, d far too ſublime for any creature, but not for hriſt, who is already ſuch in the kingdom of race [qq].--And as to the *ſubjection*, of which ſo much thought, none will call it in queſtion, that it uſt by no means be underſtood in ſo degrading a nſe, as that in which Chriſt immediately before as ſaid to put down all rule and all authority, and put all things under his feet: but in a conſiſtency ith the Father's love to him, with his faithful exe- tion of the whole ſcheme of redemption, and with s perfecting the kingdom of heaven. By which,

F therefore,

[i] 1 Peter iv. 13. Tit. ii. 13. Col. iii. 4. [k] Mat. xxv. 31. Theſ. i. 7—10. [l] 1 John iii. 2, 3. [m] 2 Peter i. 11. [n] Luke 33. [o] Mat. xi. 27. John iii. 35. [p] Rev. xi. 15. xii. 10. 1—14. [q] Rev. iii. 21. [qq] Col. iii. 11.

therefore, we may underſtand that ſolemn account or relation which he will give of his mediatorial tranſactions to the Father, and the approbation[r], and honour which he ſhall receive from the Father*.—At any rate, to argue from that ſubjection at the conſummation of ages, as yet ſo obſcure to us, that the Prince of ſalvation is only a mere creature, is quite inconcluſive; ſince in reſpect of his created nature, his ſubjection will not then commence, but even now, and always, and in all things, he is in it neceſſarily ſubject to the Deity. But in the 19th Section, we ſhall further conſider Chriſt's true and undoubted ſubordination to God the Father.

SECTION

[r] Iſaiah xlix. 6. John vi. 39, 40.

* *The Father.* I cordially acquieſce in our Author's view of 1 Cor. xv. 24—28. When the apoſtle ſpeaks of the Son's ſubjection to the Father, I underſtand it not as an intimation of any thing *new*, which had never taken place before, but as a confirmation of a truth which had long been known, viz. The Son's inferiority to the Father in his humanity and office. The ſenſe, therefore, is ſhortly this, when the Son ſhall have arrived at the ſummit of Mediatorial grandeur, all enemies being put under his feet; yet ſtill as before, he as man and mediator ſhall be ſubject unto the Father, "who ſhall put all things under him." The paſſage may be illuſtrated from John vii. 9. "When Jeſus had ſaid theſe words, he abode in Galilee." Not that his abode there began then, for he was already in Galilee, verſe 1ſt. But that having ſo ſpoken, he continued there. Accordingly, in our verſion, the word *ſtill* is very properly ſupplied. "When he had ſaid theſe words, he abode *ſtill* in Galilee." Supply the ſame word, 1 Cor. xv. 28. and the matter is clear. "Then ſhall the Son alſo himſelf *ſtill* be ſubject unto him, who put all things under him." *Tranſlator.*

SECTION XIII.

Chriſt's Authority over all the Ambaſſadors of God.

IT pleaſed the Supreme goodneſs of old, in order to the holy inſtruction and ſalutary direction of ſinful mankind, to ſend them divers ſervants, and to confirm their miſſion. Chriſt alſo is repreſented to us as the Father's ambaſſador and ſervant; and that in a two-fold relation, he being the Apoſtle and alſo the High-prieſt of our profeſſion [s]. This may excite a ſuſpicion, as if he were only a highly dignified creature, even as other ambaſſadors and ſervants of God, very far above them indeed, but by no means equal to God. Thoſe who oppoſe our ſentiments, judge that this is expreſly confirmed by the Saviour's own teſtimony, "this is eternal life, that they might know thee, the only true God, and Jeſus Chriſt, whom thou haſt ſent [t]:" as thereby he diſtinguiſhes himſelf, as the Father's ambaſſador, from the only true God. Let us deliberately conſider this: and what the holy ſcripture teaches concerning his relation to, and dignity above all God's ſervants, will direct us to the true ſenſe of that ſublime paſſage.

According to the divine declaration, Moſes was highly honoured above the other prophets [u]; John the Baptiſt was ſuperior to Moſes; and all the apoſtles to him [v]. But all that difference in gifts, privileges, or rank, immediatly ceaſes and vaniſhes away,

[s] Heb. iii. 1. viii. 1. 2. [t] John xvii. 3. [u] Num. xii. 6—8. [v] Mat. xi. 9—14

way, when they are compared with the Lord Jeſus Chriſt. Paul was above Apollos, Tychicus, Epaphras, and others; but it was too *carnal* to regard ſo ſmall a difference, when Chriſt came under obſervation [w].—John, the forerunner of Jeſus, and his older kinſman, acknowledged by Herod, and all the people for a prophet, of whom alſo, and with the addition of miracles, it was foretold, He ſhall be great before the Lord [x]; John, I ſay, could not ſatisfy himſelf in boaſting concerning Chriſt's ſuperior excellence. "He who cometh after me, is preferred before me; for he was before me: whoſe ſhoe-latchets I am not worthy to unlooſe. I have need to be baptized of thee, and comeſt thou to me?" "He muſt increaſe, but I (muſt) decreaſe. He who cometh from heaven is above all, &c. [y]."

They all with one accord ſtand under Chriſt, wholly ſubject and ſubſervient to him.—They are the *ſervants* as of God [z], ſo likewiſe of Chriſt [a]. They muſt ſerve the Lord Jeſus Chriſt [b]. "Ye ſhall not be called maſters; for one is your maſter, Chriſt [c]. Ye call me Maſter and Lord, and ye do well: for ſo I am [d]." They are his ſoldiers [e]. All teachers ought to mind ſuch things, leſt through unfaithfulneſs, they deny the Lord who bought them [f]. From Chriſt they have their miſſion, their ſaving meſſage to men, and their authority. Everywhere they are called the apoſtles of Jeſus Chriſt [ff]. Paul had received his miniſtry from the Lord Jeſus, to teſtify the goſpel of the grace of God [g]. The Lord had given

[w] 1 Cor. iii. 1, 4, 5. Col. iv. 7. [x] Luke i. 15. [y] John i. 27—30. John iii. 30—36. Mat. iii. 14. [z] 2 Cor. vi. 4. [a] Col. iv. 7—12. 1 Tim. iv. 6. James i. 1. [b] Rom. xvi. 18 [c] Mat. xxiii. 8—10. [d] John xiii. 13. [e] 2 Tim. ii. 3. [f] 2 Pet. ii. 1. [ff] 2 Pet. iii. 2. [g] Acts xx. 24.

ven him his authority [h]. He is the *door*, by hich alone the ſhepherds can enter into the ſheep-old [i].—Let us not conceive of the Lord Jeſus here, only a miniſter of ſtate, by whom the ambaſſadors the kingdom receive their commands, though in e prince's name. Some places, indeed, could e ſo explained: for inſtance, "Paul an apoſtle of eſus Chriſt, by the will of God [k]." Paul had re-ived grace and apoſtleſhip by Chriſt [l]. But that *race* he often aſcribes to Chriſt himſelf [m]. And in is authority the Saviour is repreſented as having ommunion with his Father. "Paul an apoſtle, called ot of man, neither by man; but by Jeſus Chriſt nd God the Father [n]. James a ſervant of God and the Lord Jeſus Chriſt [o]." In the ſame manner, the iving of ſome apoſtles, and ſome prophets, and me teachers, &c. is attributed both to God and hriſt [p]. Of his ſupreme authority over his ſer-nts, read alſo Mat. x. 1—33. Acts xxvi. 15—19. ev. ii. and iii. He is therefore emblematically repreſented as holding the ſtars of the churches in is right hand [q]. He is the nobleman, who going nto a far country to receive a kingdom, and then to eturn, delivered his goods to his ſervants, and ſaid, occupy till I come [r]."—Ambaſſadors ſpeak and ct in the name of that *power* which ſends them. ut it is in Chriſt's name that theſe ambaſſadors ex-rciſe their embaſſy. "We are ambaſſadors for hriſt, as if God did beſeech you by us: we pray ou in Chriſt's behalf, be ye reconciled to God [s]." n the name of Jeſus they preach repentance and re-

 miſſion

[h] 2 Cor. x. 5—8. [i] John x. 1—9. [k] Col. i. 1. [l] Rom. i. 5. [m] 2 Cor. xii. 9. [n] Gal. i. 1. 1 Tim. i. 1. [o] James i. 1. [p] 1 Cor. xii. 4, 6, 28. and Eph. iv. 11. [q] Rev. i. 20, ii. 1. [r] Luke xix. 12, 13. Mat. xxv. 14. Mat. xxiv. 45. [s] 2 Cor. v. 20.

miſſion of ſins [t]; they exhort [tt]; they baptize [u]; they adminiſter the Lord's ſupper [v]. His faithful ſervants are ſolicitous to ſhun the leaſt appearance of doing any ſuch things in their own name [w]. Miracles were alſo wrought in Chriſt's name by the apoſtles; while they expreſly denied their own power or worthineſs [x].

The Godhead of the glorified Mediator is abundantly evident from this, that he himſelf governs his ſervants upon earth, and ſtrengthens them for their moſt important ſtations [y]. I will, ſaid he, give you a mouth and wiſdom, which all who ſet themſelves againſt you, ſhall not be able to gainſay or reſiſt [z]. If ye ſhall deſire any thing in my name, I will do it [a]. He ſent Paul, and delivered him alſo from the Jews and Gentiles [b]. "My grace is ſufficient for thee; for my ſtrength is made perfect in weakneſs [c]." Paul could "do all things through Chriſt, who ſtrengthened him [d]."—The great effects of their miniſtry, and their miracles, were not certainly to be aſcribed to their own power, but to a divine: and to whoſe power? They preached everywhere, and the Lord (Chriſt) wrought with them, and confirmed the word with ſigns following [e]. "Lydia heard the word preached, and the Lord opened her heart [f]." John baptized with water; Jeſus with the holy Ghoſt [g]. Peter ſaid, "Eneas, Jeſus Chriſt maketh thee whole [h]." Would it not have been extravagant, if Eneas, revolving in his mind the expreſſion, had replied thus, "No, not Jeſus Chriſt wh

[t] Luke xxiv. 47. [tt] Acts ix. 29. 2 Theſſ. iii. 6. [u] Mat. xxviii 19. [v] 1 Cor. xi. 23. [w] 1 Cor. i. 13—15. [x] Acts iii. 12—16. iv. 10. xvi. 18. [y] Acts xxii. 17—21. xxiii. 11. 1 Thes. iii. 11. [z] Luke xxi. 15 Comp. Ex. iv. 12—15. [a] John xiv. 13. [b] Acts xxvi. 16, 17. [c] 2 Cor. xii. 9. [d] Phil. iv. 13. [e] Mat. xvi. 20. [f] Acts xvi. 14. [g] Mat. iii. 11. [h] Acts ix. 34.

ho is only a glorified inhabitant of heaven, but his ather maketh me whole, in confirmation of the octrine, which Christ formerly publiſhed?"—Paul urſt not ſpeak of any thing, which Christ had ot wrought by him, to make the Gentiles obedient n words and works [i].—The apoſtles therefore ſo of- n implored from the grace of Christ a bleſſing on heir miniſtry, and all ſalvation to the churches [k].

Once more, (and this alone might finiſh the mat- er), Christ himſelf is the object, the contents, and he ſcope of their conjunct miſſion and doctrine. They preached not themſelves, nor any human eachers, however high. Mark did not preach eter; nor Timothy, Paul, his ſpiritual father: ut all of them, Christ. And what that is, we ave already ſeen, Sect. X. Their miniſtry was or his ſake, to be his witneſſes unto the uttermoſt art of the earth [l]. They behoved to confeſs him efore men [m]. "We preach not ourſelves, but eſus Christ the Lord; and that we ourſelves are our ſervants for Jeſus ſake [n]." The Saviour ſays f Paul, "He is a choſen veſſel to me, to bear my ame before the Gentiles, and kings, and the chil- ren of Iſrael. For I will ſhew him, how much he uſt ſuffer for my name's ſake [o]." Philip preached he goſpel of the kingdom of God, and the name f Jeſus Christ [oo]. They are unfaithful ſervants, who ſeek their own, and not that which belongs to Christ [p].——On the other hand, their happy con- erts had learned, neither Paul, nor any other hu- an teachers, but Christ; and the Epheſians knew he truth, and were light, not in the apoſtle, whom ey had heard, but in the Lord [q]. Christ there- fore

[i] Rom. xv. 18, 19. [k] Phil. iv. 23. [l] Acts i. 8. [m] Mat. x. 32. [n] 2 Cor. iv. 5. [o] Acts ix. 15, 16. [oo] Acts viii. 12. [p] Phil. ii. 21. [q] Eph. iv. 20, 21. v. 8.

fore differs from all other teachers, just as the light, and those who point it out. John was not that light, "but he was sent to bear witness concerning that light [r]."

Nor will Christ neglect to support his high authority. He will sit in judgement on the ministry of his servants, pronounce sentence, and give them their reward. For, after a long time, the master of these very servants, to whom he delivered his goods, and entrusted a variety of talents; shall return, and reckon with them [s]. Watch therefore, said he to his disciples, praying always, that ye may be accounted worthy to stand before the Son of man [t]. We, therefore, saith Paul, "knowing the terror of the Lord, persuade men [tt]." And elsewhere, "To me it is a very small thing, that I should be judged of you, or of man's judgement. He who judgeth me is the Lord," (Christ, according to the coherence [u].) Timothy was exhorted to faithfulness in the following manner; "If we suffer, we shall also reign with him; (Christ, according to the connexion), if we deny him, he will also deny us; if we be unfaithful, he abideth faithful, he cannot deny himself [v]." The apostle, having fought the good fight, expected the crown of righteousness, which the Lord, the righteous Judge, would give him at the day of his appearing [w].

These comparisons of the Lord Jesus Christ with, and his relations to his own and his Father's servants, enlarged on by us in different points of view, and confirmed by Jesus and by their sayings, again exhibit a proof of such powers, operations, honours, and authority, as exalt him above all finite beings.

We

[r] John i. 7—9. [s] Mat. xxv. 14—30. [t] Luke xxi. 36. [tt] 2 Cor. v. 10. 11. [u] 1 Cor. iv. 3—5. [v] 2 Tim. ii. 12, 13. [w] 2 Tim. iv. 7, 8.

We rejoice, that, if we are not much miſtaken, our high thoughts of the Lord Jeſus have the fulleſt consent, and were the fundamental perſuaſion of the ſame faithful ſervants of God, from whoſe words we derive our knowledge of Chriſt.—Nay, it was everywhere their intention according to their power, to exalt Chriſt above themſelves, in the humbleſt manner to revere him as their Lord, and to give us the moſt proper examples of all ſuch honours, as thoſe from which in the 8th Section we inferred his eternal Divinity. Let us recollect what we have already ſeen concerning John the Baptiſt. Paul's life was wholly devoted to Chriſt[x]: and did not the brevity of this treatiſe forbid, almoſt from every ſentence of his diſcourſes and epiſtles, I ſhould ſhow, how his thoughts, his love, his mind, his gratitude, were full of his Lord; if I might provoke to emulation, thoſe Chriſtian teachers, who, without ſuch a temper of mind, would undertake to reduce the Chriſtian religion to its ancient ſimplicity!—Did not the apoſtles and apoſtolic men ſeek their own ſalvation in Chriſt? and expect it from him? Did they not call upon him in difficulties and diſtreſs? were they not careful to fear him, and did they not impute to him all the efficacy and ſucceſs of their work? They laboured and ſtrove according to his working; which wrought in them mightily[xx]. Had they not parted with all things for him? And hazarded their lives for the name of our Lord Jeſus Chriſt[y]? The priſoner of Jeſus Chriſt was an honorary title for the prudent ambaſſador of the croſs[yy]. His glorying above others was, that, he as a ſervant of Chriſt, was more abundant in ſtripes, in priſons, in

[x] Phil. i. 21. Gal. ii. 20. [xx] Col. i. 29. [y] Acts xv. 26. Eph. iii. 1. Philem. 1, 9.

in danger of death, &c. [z]. Becauſe the ſtrength of Chriſt was made perfect in his weakneſs; he took a pleaſure in infirmities, reproaches, neceſſities, perſecutions, diſtreſſes, for Chriſt's ſake [a]. Nothing moved him, neither counted he his life dear to him, that with joy he might finiſh the miniſtry, which he had received of the Lord [b]. Peter and the apoſtles being ſcourged, rejoiced that they were counted worthy to ſuffer ſhame for the name of Jeſus; and ceaſed not to preach Jeſus Chriſt [c].—For whom then did theſe enlightened, theſe heaven-taught men, hold their Lord?

The Divine elevation of Chriſt above the other ambaſſadors of God, diffuſes its rays irreſiſtibly through the very different relations of both to the church.——Moſes and Chriſt were both faithful to him who had appointed them [d]. But with what a difference? Moſes as a ſervant in God's houſe; Chriſt as the Son over his own houſe, whoſe houſe are we [e]. Nay, with ſuch a difference, as there is between a part of the houſe or houſehold, and the builder and proprietor of the houſe. "For Chriſt is counted worthy of ſo much greater glory than Moſes, as he who hath built (or founded) the houſe, hath greater honour than the houſe. For every houſe is built by ſome man; but he who built all theſe things is God [f]." The manner of reaſoning in theſe words is not very common, and has undergone different explications; but, however we view the paſſage, in my opinion, from the connection and ſcope, it contains an acknowledgement of Jeſus' Godhead; whether we refer the laſt words directly to him, as if they ran, "but he who hath built all theſe things

[z] 2 Cor. xi. 23—30. [a] 2 Cor. xii. 9, 10. [b] Acts xx. 24, xxi. 13. Phil. ii. 30. [c] Acts v. 29. 40—42. [d] Heb. iii. 2. [e] Verſes 5, 6. [f] Verſes 3, 4.

God;" or thus, "but he who hath built all, *ether in the world or church*, is God," *ſo that riſt the founder of the whole houſe of God, is God.* —The elders and witneſſes of Jeſus' ſufferings, d alſo the flock of God, yet not as exerciſing do-nion over the Lord's heritage; ſince "Chriſt is chief ſhepherd [g];" to whom the ſheep as his perty belong [h]. They feed the church of God, ich he hath purchaſed with his own blood [i]. —— ey are all given by Chriſt for the edifying of his dy [k]. Their labour tendeth to this, that Chriſt y be formed in his people [l]. Whom they preach, rning every man, and teaching every man, in all dom, that they may preſent every man perfect Chriſt Jeſus [m]—Chriſt alone, and without allow-any partner, is the bridegroom, the huſband, lord, of the church, as was already mentioned, ſect. XII. But his illuſtrious fore-runner was no re than the bridegroom's friend, to whom it was y given to rejoice becauſe of the bridegroom [n]. d all other teachers are ſubſervient, zealouſly to pare the church for Chriſt her huſband [o].—In e word, in relation to the church, the Saviour dif-rs as much from them, as he himſelf does from the ans which he uſes in order to ſalvation. Is Chriſt vided? Was Paul crucified for you? Were ye tized in the name of Paul? Who then is Paul, d who is Apollos, but miniſters, by whom ye lieved; and that, as the Lord gave to every an [p]?

Let us alſo conſider Chriſt's divine authority o-r the angels.—His ſupreme power, and his con-queſts

[g] 1 Peter v. 2—4. [h] John x. 11—16. [i] Acts xx. 28. [k] John xxi. 15—17. [k] Eph. iv. 11, 12. [l] Gal. iv. 19. [m] Col. i. 28. [n] John iii. 28—31. [o] 2 Cor. xi. 2. [p] 1 Cor. iii. 5, 13.

queſts as Redeemer over Satan and his angels, a
mentioned in many places, and at great length [q]. H
ſhall alſo be their judge [r].—And will many at pre
ſent hear of no evil angels? Let them think how
ever upon the good; theſe mighty powers, who a
ſent to execute the important ſchemes of divine coun
ſel. How ſhall we hold Chriſt for a mere man,
he be the lord of angels? How often were they di
patched to miniſter to him, even in his humiliatio
ſtate on earth! Angels and authorities are ſubje
unto him [s]. They are his angels or meſſengers
and at laſt the Lord Jeſus ſhall be revealed fro
heaven, with his mighty angels [u].—Let none im
gine, that Chriſt excels among the angels in ran
only, or in the meaſure of endowments, as a fir
created angel. The apoſtle aſſigns another reaſo
of his ſuper-excellence, to wit, that while God cal
the angels his ſervants, to Chriſt he ſaith, "thou a
my Son;" and again, "thy throne O God, is for eve
and ever [v]." And "to which of the angels ſaid h
at any time, ſit on my right hand [w]."—Theſe cele
ſtial meſſengers, ſo richly endowed, muſt acknow
ledge their infinite diſtance from the glory of God
own Son, by all at once, without diſtinction of rank
paying their adorations to him [x].—Therefore, the
alſo can have no claim to our religious worſhip
ſince otherways we would not hold the head [y].—
The difference between Chriſt and the angels, is a
great, as between the Saviour and the miniſtrin
ſpirits, who are employed to miniſter to the heirs
ſalvation [z]: as great, as we have ſeen betwixt Chri
an

[q] Mat. xii. 24—30. Luke x. 17, 18. Heb. ii. 14. 1 Joh
iii. 8. [r] Mat. viii. 29. Jude verſe vi. [s] 1 Peter iii. 2
Phil. ii. 9. [t] Mat. xvi. 27. xxiv. 31. Rev. i. 1. [u] 2 The
i. 7. [v] Heb. i. 5, 7, 8. [w] Heb. i. 13. [x] Heb. i. 6. [y] Co
ii. 18, 19. Rev. xxii. 9. [z] Heb. i. 14.

nd his apoſtles. Nay, the angels, however high a-ove human teachers, loſe all that ſuperiority when hey come to be compared with Chriſt. An angel imſelf ſaid, "I am the fellow-ſervant of thee, and of hy brethern who have the teſtimony of Jeſus: wor-hip God. For the teſtimony of Jeſus is the ſpirit of rophefy [a]."

Now, when we duly compare all that has been aid, particularly in this Section, with Jeſus' own eclaration, John xvii. 3. above, it will be evident, hat his being ſent of the Father is by no means ontrary to his true Godhead; ſince in communion with his Father's perfections, operations, and honour, e is infinitely exalted above all the other ambaſſa-ors of God.—Verily, it was the purpoſe, and the ood pleaſure of God, to follow in the fulneſs of me a quite other courſe than formerly; and by an mbaſſador, who had a very different, and a far igher relation both to the Father and to the church, o reveal himſelf and his grace to mankind in a uch more illuſtrious manner, that they might en-y greater comfort, and be brought under ſtronger bligations. "God, in ſundry times, and in divers anners, having ſpoken in time paſt to the fathers y the prophets; hath in theſe laſt days ſpoken to us y the Son [b]." That great difference was announ-ed from the excellent glory, in the hearing of the achers of the Old and New Teſtament [c]. "Laſt f all he ſent his Son; ſaying, they will reverence y Son [d]."—Jeſus himſelf, in the words objected, oints out his dignity, and fellowſhip with the Fa-her, by placing our eternal life in the knowledge, ot only of the Father, but alſo of himſelf; not merely as an inſtrument honoured to inſtruct, (for

G that

[a] Rev. xix. 10. [b] Heb. i. 1, &c. [c] Mat. xvii. 5. 2 Peter 16, 17. [d] Mat. xxi. 37.

that could alſo be ſaid of the apoſtles,) but as th
foundation and ſource of ſalvation. See Section X
He plainly declares this his ſaving power, when i
verſe 2d, he calls the dignity aſcribed to him a pow
er over all fleſh, not only to *ſhew*, but to *give*, eter
nal life to as many as were given him of the Father
and in verſe 5th, he teaches us that his miſſion pre
ſuppoſed his ſuper-eminent glory, which he ha
with the Father, " even before the world was."

But, does not Jeſus however acknowledge, an
on this the matter turns, that the Father is the onl
true God, in oppoſition to himſelf as his ambaſſador
—When Socinus and his followers drew ſuch a co
cluſion from this text, they muſt have forgot the e
vaſion which elſewhere they ſought, that the nam
God in the language of ſcripture does not refer t
God's auguſt and diſcriminating nature, but is a de
nomination of authority and excellence. The wor
God can only have two meanings. Let them
chooſe which of them they pleaſe. Either tha
name ſignifies only ſupreme authority, ſuch as they
themſelves imagine is under the ſame deſignation a
cribed to Chriſt; and then they cannot here attribut
the only true Godhead to the Father, excluſively o
the Son, and ſo the objection falls to the ground. O
if here they underſtand the name *God*, only concern
ing the eternally Supreme Being, then let them alſ
acknowledge the proof of Chriſt's Godhead, from
that name being ſo often emphatically given to him
---We will not avail ourſelves of the tranſlation o
ſome, " this is eternal life, that they might know
thou art the only true God, as alſo Jeſus Chriſt
whom thou haſt ſent." We hold the uſual ſenſe
that the eternal ſalvation of men conſiſts in the right
acknowledgement of the Father, as the only true
God, and of Chriſt as the Saviour ſent by him. But
it remains a ſolid diſtinction, though long ago obſer
ved

ed, that it is one assertion, that the Father is the ly true God, which we also respectfully confess; t quite another, that the Father only is the true od, which is not in the text.---The Saviour's de-gn is to contrast the Father as the only true God, ith all the gods falsely so called, whose service was bout to be destroyed by the Gospel, that God's me might be one over all the earth; but not to ace him in opposition to, and exclusion of himself; whose power also was eternal life.---Is not God kewise called the blessed and only potentate, the King of kings, and Lord of lords [e]?" But without doubt, this title also belongs to Christ. See Sect. V. In like manner, Paul would know nothing but Jesus Christ [f]; that is, not to the exclusion of the ther, but of all created powers, in whom men ght incline to seek their salvation. Add further, at by the self-same apostle John, we find it also writ-n of the Son of God, "this is the true God [g]." See ct. V. Now that the Saviour in our text gives a li-ted description of himself, in respect of his mission the Father, is natural; seeing as Mediator, who as upon the point of finishing his work upon earth, d thus still in the humbled state of his manhood, here desires that approbation and glory which the ather had promised; while nevertheless, in this su-me prayer, he avowedly assumes such things to imself, as do not become the mouth of any mere reature.

But let us at greater length contemplate the words the angel quoted above, that the testimony of Jesus is the spirit of prophecy, that is, of divine velation, whether of an older, or of a later ate.

[e] 1 Tim. vi. 15, 16. [f] 1 Cor. ii. 2. [g] 1 John v. 20. compare John i. 1.

SECTION XIV.

Chriſt the Spirit of Ancient Prophecy.

IF Chriſt be not a mere man, but the mighty Saviour of Adam's ſinful poſterity, the chief ſubject of the doctrine of ſalvation, and before his coming in the fleſh had an exiſtence, without beginning; then certainly he could not be unknown to thoſe, who before New Teſtament times, were honoured with divine revelation. Chriſtian Divines have put this beyond all doubt; and with pleaſure, have carefully collected the exalted teſtimonies concerning him, from the earlieſt times; gradually increaſed and illuſtrated by the writers of the books of the Old Teſtament. In the application of ſcripture paſſages to him, ſome have allowed themſelves a wider range, others have perferred a narrow tract.

On the contrary, thoſe who deny the Godhead of Jeſus, have thought much more meanly of the doctrine of the Old Teſtament; and imagined that little of Chriſt or the Goſpel is there diſcovered.—But never was the religion of the Patriarchs and of Iſrael more diſparaged than by ſome modern teachers. The prophetic writings, ſay they, are ſo mangled, that the aſſiſtance of ſkill in languages and poetry is requiſite to regulate and to connect them more properly: the paſſages which from thence are applied to Chriſt and his redemption, aim at nothing leſs: But he and his apoſtles, by making an artful uſe of the attachment of the Jews to the prophetic language, and of their prejudices concerning a Meſſias to come, gave them that particular turn. The ceremonial law was only a political regulation of deep rooted cuſtoms, or an imitation of renown-

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ed nations. They rise higher still. The patriarchs, say they, were simple keepers of cattle, altogether in a state of childish ignorance as to invisible objects: The first book of Moses is compiled, not only from ancient memoirs, but from pieces of uncertain authority, and also from old traditional reports, or national songs, and is altogether poetical and embellished: by which means, the most early informations respecting mankind, transmit us no historical truth of a definite sense.—— Some of the learned moderns give place to the supposition, that men naturally rude and ignorant, did not till after a long period of time, attain to the social life, came slowly to the use of speech, then by degrees and at intervals, they behoved to be taught by the Deity, with the assistance of sensible images and appearances, to know him, and to repose their confidence in him: Moses also could only influence the Israelites by rules of worship, which were emblematic, and kept the people in constant exercise; the most intelligent among them, could only hope for greater clearness; but how little, in virtue of that economy, could they think upon a pure rational religion! how much less on the mystery of a Divine Redeemer, who should at last appear, to make a propitiation for the sins of ancient and of later times, &c.! Whither would these men bring us? Will they, in order to keep us from an article of faith, important, and elsewhere well confirmed in the most early times, make us believe all the loose positions, and embrace the absurdities of Epicurus concerning the origin of society? —Is it philosophy, is it according to the destination, and for the honour of rational creatures; is it consistent with the wisdom and goodness of God, first to make men rove long around in a state of speechless barbarity, and yet leave it to these, almost without the exercise of reason, to invent language

of themſelves; and then ſuffer them to live for ages in childiſh ignorance?—Is there ſo much profit and inſtruction in this, that men do their beſt to loſe, with the literal relation of Geneſis, all the advantage, by which the ſacred hiſtory is ſo much renowned above every other; and to extinguiſh all that light which it throws upon the condition of man, the origin of good and evil, the commencement of nations, geography, chronology, and the like?—That the knowledge of God and the doctrine of ſalvation, was gradually revealed unto mankind, and that in wiſdom, is uncontroverted. But would the Deity need ſo many ages to bring men as far into the ſciences, as we bring our children in fifteen or ſixteen years?—Can we truly read the higheſt antiquities, the hiſtory of the Patriarchs, or the book of Job, without admiring the ſublime knowledge, the ſtrong faith, and the enlightened piety of theſe friends of God? Read only for inſtance, Job xxxi. Gen. xviii, &c. and freely compare therewith, the fables of the gods and heroes in Homer, or other heatheniſh pieces of art; from whence, ſome would reform our rules of ſcripture interpretation.----I write not againſt ſuch, who in our time have maliciouſly ſlandered the moſt noble atchievments of Abraham, or other perſons of piety: but rather turn myſelf to thoſe, who more modeſtly, and not without eſteem for the ſacred word, differ from us.

That in the Old Teſtament, a ſaving light, and a mighty deliverance, by an illuſtrious perſonage of the ſeed of Abraham, Jacob, and David, were foretold, and faithfully expected, cannot be denied by ſuch as carefully enquire, and has often been evinced. But ſome predictions are clear, whilſt many other places adduced for that purpoſe, are either more dubious, or leſs demonſtrable in themſelves,

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and can be eſtabliſhed only upon the foundation of the former.—In the fulneſs of time, the expectation of Meſſias, the Chriſt, the Anointed of God by way of eminence, was a doctrine known among the Jews [h]: not invented at Babylon, or in the ſchools of the Jews; but a thing which they found in the old prophetic writings [i].——Yea, it was commonly known among the Samaritans, who followed neither the Jewiſh maſters, nor the later prophets; who alſo expected in the Meſſias, not a deliverer only from the Roman government, but one who ſhould explain and eſtabliſh the true religion, and be the Saviour of the world [k].

Every doubt, whether Chriſt was the ſpirit of ancient prophecy, is entirely cut off, by his own doctrine and that of his apoſtles. We deny not, that many ſayings of the Old Teſtament, are applied to quite other things in the New *. John's Revelation

[h] Luke ii. 10, 11, 26, 38. John i. 42. xi. 27. Mat. ii. 4—6. Luke i. 67—75. John i. 46, vii. 42. [k] John iv. 25, 29, 42.

* If ſo, there is rather an alluſion to ſome Old Teſtament expreſſions, than a proper application of them, in ſupport of what is advanced. It cannot be doubted that ſuch expreſſions had a definite ſenſe relating to certain perſons or things. Now, if in the New Teſtament they are applied to quite other things, it unavoidably follows, that another ſenſe is given them, than they originally bore: a ſenſe which at firſt was not intended. And thus the prophets meant them in one ſenſe, and the New Teſtament writers take them in another. It is granted, that often Old Teſtament ſcriptures are quoted, of which we would never once have thought, as Mat ii. 15, 17, 23. Chap. viii. 17. John xix. 36. But this is owing to our narrow conceptions. The apoſtles inſpired with the ſame ſpirit as the prophets, underſtood their words in their full ſenſe, and hence in quoting Old Teſtament ſcriptures, they often tell us things which would never have entered into the heart of man. In theſe quotations they do not give a new ſenſe to Old Teſtament texts, but develope the true more fully than uninſpired men could. If ſuch quotations were often by way of alluſion or accommodation only, then as often as they occur, it would be a queſtion whether they are to be underſtood as the true ſenſe of the Old Teſtament,

tion is full of them. This occaſions inquiry and a difficult judgement concerning a number of places. Yet Chriſt and the apoſtles declare in the cleareſt manner, that Moſes and the prophets had foretold the Saviour, and particularly his ſufferings and glory [l]. The Saviour ſhowed this in various inſtances [m]; and alſo his diſciples [n]. On this authority they were not afraid to reſt the whole of their doctrine and cauſe [o]. According to their venerable teſtimonies, Abraham ſaw Chriſt's day with joy [p]: prophets, righteous men, and kings, were all ardour to ſee it [q]. The ancient ſaints, from Abel and downwards, lived and expected, and in dying obtained ſalvation by faith in the promiſes [r]. The goſpel was then alſo preached, by which ſome entered into the reſt of the people of God, and others remained without, becauſe of unbelief [s].—They alſo expreſsly teach, that David and other prophets well underſtood what was ſuggeſted to them in theſe prophecies [t]:

Teſtament, or only as alluſions to ſcripture, and certain expreſſions in it. And hence Mat. i. 22, 23. might be reckoned an alluſion only. If the Old Teſtament prophecy had not a view to the *event* mentioned in the New, with what truth could it be ſaid that the *one was done*, that the other might be fulfilled? At that rate there was no real connection betwixt the two. It is reckoned of the moſt dangerous tendency, when ſcriptures are impreſſed upon the mind, in another ſenſe than they bear in the Bible. And if ſuch doctrine be dangerous in the caſe of impreſſions, I cannot call it ſafe in that of quotations. Allow me to add the words of a very able advocate for the truth, Abraham Taylor on the Trinity, p. 202. "The Holy Spirit ſure did not direct the apoſtles and Evan-" geliſts, to apply the texts they quoted from the Old Teſtament " wrong: if he did not, then what is quoted from an inſpired " writer and applied to Chriſt, muſt certainly belong to him."

Tranſlator.

[l] Mat. xxvi. 24. Acts iii. 18, 26. vii. 52. x. 43. xxvi. 22, 23. xxviii. 23. [t] Pet. i. 10—12. [m] Mat. xxi. 42. Luke iv. 17—22. xxiv. 27, 44. 45. [n] Acts ii. 16—35. viii. 32—35. [o] John v. 39—46. Acts xxvi. 27. [p] John viii. 56. [q] Mat. xiii. 16, 17. 1 Pet. i. 10, 12. Luke x. 24. [r] Heb. xi. [s] Heb. iii. 7. iv. 11.

cies[t]: by which means theſe promiſes could alſo be propagated by word of mouth, collected, and preſerved in their ſchools [u]. It is therefore ill applied learning, to maintain againſt Chriſt, that not one prophecy, when well conſidered, neceſſitates us to think upon him; and to deviſe other ſources from which the expectation of the Meſſias aroſe.

Thoſe promiſes were ſupported by, and ſtood in an ever memorable connection with God's very ſingular diſpenſations towards Abraham's family, eſpecially towards Iſrael.—What deſign was there in theſe ſtate laws, according to which that people behoved to dwell ſo much alone, confined to the inheritance of Canaan; laws by which all ſtrangers were ſo effectually prevented from obtaining any ſure poſſeſſion of land among them; and the diſtinction of tribes and genealogies continued to be preſerved: while from time to time, new prophets aroſe, and ſome old predictions were fulfilled? The anſwer is ready; ſuch things behoved to pave the way for, and to preſerve a lively faith in, the accompliſhment of a capital promiſe concerning the Redeemer to ariſe out of Jacob; who behoved to be known at his coming, and ſhould afterwards take away the middle-wall of partition among the nations, (who ſhould all at laſt be bleſſed in and by the ſeed of Abraham).—What profit, what wiſdom was their in the ſolemnities of the ancient religion; if every thing typical and prefigurative of a true and an efficacious atonement be taken from them? Were they appointed to make the people believe that God was appeaſed by the blood of bulls and of goats? Was it to make them like, or to cauſe them continue

[t] Acts ii. 30, 31. 1 Pet. i. 10—12. [u] Acts iii. 24. comp. 1 Sam. xix. 20.

continue among the Egyptians or other Gentiles, from whom they had been ſo miraculouſly ſeparated, and whoſe worſhip and communion, were ſo ſtrictly prohibited to them? Certainly, it was not to burden the nation with unneceſſary trouble and expences, amidſt the repeated teſtimonies of peculiar favour; nor from mere caprice, without any important end. Does it become the higheſt wiſdom and goodneſs, to annex ſuch ſevere puniſhments to arbitrary and fruitleſs preſcription? Does it become the dignity of God's government, to charge his highly-favoured people, and that upon pain of death, with ſuch a burdenſome but inſignificant ſervice? To what muſt we not come? when we deny the only worthy end, which is ſo poſitively taught us in the New Teſtament, that in the ſacrifical ſervices of Iſrael, there was a ſhadow of future things, of which Chriſt was the body [v]; a pattern of good things to come, till the time of reformation, when their High Prieſt ſhould come, for the expiation of ſins, which were under the firſt Teſtament [w]: and that the changing of that religious ſervice was not *a leap or a gap* in the ways of God, an aboliſhing of a formerly unneceſſary ſcheme of the law-giver, which had no connection with the following; but the completion and finiſhing of that which preceded, ſo that the ancient law ſerved God's people as a guardian and a ſchoolmaſter until Chriſt, and was an introduction to a better hope [x].—In this view, how does every thing riſe in dignity! How pregnant with ſenſe are many of the ſayings and alluſions of the ancient believers! How do the different economies of God's church make a conſiſtent whole, an honourable

[v] Col. ii. 17. [w] Heb. ix. x. [x] Gal. iii. iv. Heb. vii. 19. xi. 39, 40. John i. 29.

honourable plan! With what ſatisfaction, therefore, can we leave to the known wiſdom of God, thoſe further circumſtances with which it has limited the capital contents of the ceremonial law of Moſes, conſiſtent with our liberty to think upon them with humility! How invaluable our privilege, to know its accompliſhment, and to have a Great High-prieſt, who is already entered into heaven, and appears in the preſence of God for us, in the true ſanctuary [y]!

Now in this reſpect, the doctrine of the Deity of Jeſus is differently confirmed.—Firſt, ſuch honour belongs to no creature, that for ages, the economy of the church, the direction of God's worſhip, the privileges of God's covenant, the chain of God's oracles and promiſes, ſhould all have an eye to him, and center in him.—Secondly, the ancient ſervants of God looked therefore on the Redeemer who was to come, as the object of theſe promiſes, for the ſake of which they confeſſed, that "they were ſtrangers and pilgrims on the earth." But what advantage or conſolation, what joyful expectation would they have had from the previous annunciations concerning him; how would the charge of typical ceremonies have been compenſated them, if he was to be only a teacher, or a king for the latter times; when at once the inheritance of Canaan, and the privileges of their poſterity above the nations, ſhould ceaſe; if thus their own ſalvation, their felicity, was not founded on Meſſias? To this, however, no anſwer can be given, unleſs Chriſt be more than a mere man, unleſs he was the Saviour of thoſe, who before his incarnation, had entered into reſt. Is this acknowledged? Then, and not till then,

[y] Heb. iv. 14. ix. 24.

then, there is ſenſe, ſpirit, and life, in the mother-promiſe, in Abraham's bleſſing, and in the dying ſongs of Jacob and David [z].—Thirdly, in thoſe places of the Old Teſtament, where upon good grounds, various promiſes reſpecting the Saviour of the world are acknowledged, divines have found ſuch names, attributes, works, and honours aſcribed to him, which demonſtrate his God-like greatneſs, and furniſh us with a key to that confidence of faith which the fathers exerciſed. But the particular quoting, the accurate arangement, and the urging of theſe paſſages againſt other interpretations, would require a larger diſcuſſion, than we can allow ourſelves at preſent.

Only we muſt not omit to obſerve, that He whoſe ſaving coming in viſible fleſh, and whoſe ſpiritual redemption were foretold, really exiſted under the old economy, and was alſo then the object of the religious homage of the fathers.—Yea, under the continuance of the Theocracy, or the immediate government of God, he was Lord over Iſrael's greateſt kings; and was confeſſed as ſuch in their ſolemn pſalmody *.—A variety of ſcripture paſſages ſhows us, that in all the ſucceeding ages of the Old Teſtament, from Abraham down to Malachi, an ambaſſador of the Deity was known in the ancient church, who alſo himſelf veſted with the higheſt perfection and authority, was the protector of God's people. The angel of the Lord called to Abraham, now "I know, that thou haſt not withheld thine only ſon from me [a]. To Jacob he ſaid, "I am the God of Bethel [b]."

[z] Gen. iii. 15. xii. 3. xlix. 2 Sam. xxiii. 1—5.

* Pſalm cx. 1. We ſtill find no reaſon to deſert the moſt emphatic and proper explication of the words given to this place, by our Saviour, (Mat. xxii. 43—45.) for that of inferior interpreters. See alſo Acts ii. 34—36.

[a] Gen. xxii. 11, 12.

[a]." By him, Jacob was redeemed from all evil; and from him he invoked the bleſſing upon his children [c]. He was Jehovah God, who ſaid to Moſes, "I am the God of Abraham, &c. [d]." Who alſo on Sinai ſpoke to Moſes [e]. He was Iſrael's great leader out of Egypt, and his mighty deliverer [f]: concerning whom, God commanded moſt expreſſly, "obey his voice, and provoke him not; for he will not pardon your tranſgreſſions: for my name is in him [g]." That angel ſaid, "I carried you up out of Egypt, and brought you into the land which I ſware unto your Fathers; and I ſaid, I will never break my covenant with you [h]." He is called the angel of God's preſence, who had ſaved Iſrael [i]: Jehovah, who was ſent by Jehovah, and ſhould dwell in Zion [k]. The angel of the covenant, the Lord whom men ſought, ſhould come into his temple; and therefore, he was the Lord of God's temple [l]. The ſimple mention of theſe paſſages of ſcripture, and the ſupport they give one another, (not to quote others) utterly overthrow the exceptions which are laid againſt them. The laſt mentioned text, and other reaſons ſhow that that uncreated angel is Chriſt, who thus of old, made himſelf known as the Redeemer of Iſrael.—So then we alſo underſtand that, which otherwiſe would have no ſignification of importance, how Moſes eſteemed the reproach of Chriſt, greater riches than the treaſures of Egypt [m]: how Chriſt's voice once of old ſhook the earth [n]: how he was the founder and Lord, not firſt of the Evangelic church

[a] Gen. xxxi. 11—13. [c] Gen. xlviii. 15, 16. [d] Exodus iii. 6—14. Acts vii. 30—35. [e] Acts vii. 38. [f] Exodus iv. 19. xxiii. 20. [g] Exodus xxiii. 21. [h] Judges ii. 1—4. [i] Iſaiah lxiii. 9. [k] Zech. ii. 8—10. Comp. iii. 1—7. [l] Mal. iii. 1. [m] Heb. xi. 26. [n] Heb. xii. 25, 26. Comp. Exodus xix. 16—18. Acts vii. 38.

at his coming in the fleſh, but of the whole houſe of God, in which Moſes had already been a ſervant [o]: how the rebellious Iſraelites, notwithſtanding the above-mentioned warning not to provoke the angel of the Lord [p], yet tempted Chriſt in the wilderneſs, &c. [q].—We might here ſubjoin ſome other proofs, by which Divines have from the Old Teſtament, eſtabliſhed a plurality of perſons in the glorious Godhead. Among theſe, ſome at leaſt occur to me, which cannot indeed bear any other tolerable ſenſe; and compared with the above-mentioned reaſons, eſtabliſh our demonſtration. To me, it therefore ſeems ſtrange, that ſome learned men, perſuaded of the doctrine of the bleſſed Trinity from the writings of the New Teſtament, aver that they find no traces of it in the Old.

SECTION XV.

Chriſt's Godhead, the very Marrow of the Goſpel.

WE have already adduced a great number of ſcripture paſſages, which appear to us each apart, and ſtill more ſtrongly when united, to contradict the opinion of Socinus; and many of them alſo that of Arius, and ſuch as follow him, either nearly or at a diſtance;—paſſages therefore, which demand faith in

[o] Heb. iii. 3—5. [p] Exodus xxiii. 21.

[q] 1 Cor x. 9. Comp. Num. xxi. 5, 6. and Heb. iii. 7—9. Comp. Pſal. xcv. 7—9. The reading τὸν Χριστὸν, 1 Cor. x. 9. is genuine. Beſides other proofs, Ireneus's citation, ſimple and ſuitable to the coherence, is of much greater weight, than the contrary information of the later Epiphanius, to whoſe relations there is ſo much to object. We may further conſider, that it is intimated verſe 4th, that *the rock* of which Iſrael drank, was *Chriſt*.

in the true Godhead of Jeſus. With a view to ſtrip them of all demonſtration; what forced interpretations, what far-fetched exceptions, what a meagre and mean ſenſe, have men often been obliged to give God's word!---What a hunting after aid from every ſcience, to evade with ſome ſpecious appearance, the plaineſt explications, and ſuch as reſt upon the learned rules of interpretation! What eager graſping at an objection, or an unuſual interpretation of this or that renowned man, againſt one or two proofs!---But how innumerable are the paſſages, which, if they do not fully prove the Saviour's Godhead, receive from the acknowledgement of it, an energy and a ſublimity becoming the doctrine of ſalvation; while, by a contrary ſuppoſition, they become feeble and obſcure. For inſtance, to name a few only: to have the Son, and life in him [r]; to abide in him [s]; to ſtand faſt in the Lord [t]; to be ſtrong in the grace, which is in Chriſt [u]; the fruits of righteouſneſs, which are by Jeſus Chriſt [v]; to thank God through Jeſus Chriſt our Lord [w]; "No man knoweth the Son but the Father; and no man knoweth the Father but the Son, and he to whom the Son will reveal him [ww]."

We wiſh not to obtrude upon God's word, any emphaſis according to our own taſte, and which is not demonſtrable there, nor pointed out by parallel places; an emphaſis, upon which it would not be ſafe to eſtabliſh our religion and our hope. But, when by any ſtrain of interpretation, ſuch things in the word of God are enfeebled, obſcured, and loſt, which the ſacred writers expreſly declare, are not only to be found in it, but conſtitute the very ſtrength and excellency of the Goſpel; then ſuch a manner of interpretation muſt certainly fall to the ground. Juſt

[r] 1 John v. 11. 12. [s] 1 John ii. 6, 28. [t] 1 Theſ. iii. 8. [u] 2 Tim. ii. 1. [v] Phil. i. 11. [w] Rom. vii 25. [ww] Matt. xi. 27.

ſo it is with the denying of Chriſt's true Godhead, and with the interpretation of holy ſcripture, agreeable to that opinion.

The Goſpel is highly celebrated for this very reaſon, that its doctrine concerning Chriſt, is a myſtery as important as profound, which never could be known to man by any other ſource of knowledge. John ſays, "we teſtify and ſhew unto you that eternal life, which was with the Father, and was manifeſted unto us [x]. Paul calls the goſpel the myſtery of Chriſt [y]: which was hid from all ages, and from all generations, but now made manifeſt to God's ſaints, to whom he would make known, what are the riches of the glory of this myſtery among the Gentiles; which is Chriſt the hope of glory [z]. "The myſtery of God the Father, and of Chriſt; in whom are hid all the treaſures of wiſdom and knowledge [a]. "We ſpeak wiſdom among the perfect;—the wiſdom of God in a myſtery, which was hid, which God ordained to our glory before the world was, which none of the princes of this world knew, for had they known it they would not have crucified the Lord of glory. But that which eye hath not ſeen, and ear hath not heard, and that which hath not entered into the heart of man, God hath prepared for them who love him [b]." The apoſtle in other places cannot ſatisfy himſelf in boaſting of the tranſcendant and unſearchable doctrine of this redemption [c]. Do we now underſtand many of the paſſages quoted by us in proof of the Saviour's true Godhead, according to the proper ſenſe of the expreſſions, illuſtrated by the coherence and other parallel places; believe we, that the eternal Son of God became fleſh, that in his ſufferings and crucifixion,

[x] 1 John i. 2. [y] Col. iv. 3. [z] Col. i. 26—28. [a] Col. ii. 2, 3. [b] 1 Cor. ii. 6—9. [c] Rom. xvi. 25, 26. Eph. i. 9, 10. iii. 8, 9.

fixion, he made ſatisfaction for our ſins, that by theſe means he opened the way to ſalvation for Jews and Gentiles; then indeed we find myſteries, as ſublime, as ſalutary, and which without revelation had never entered the mind of man.—Then we find ſufficient reaſon for all that ſolemn apparatus of previous predictions, typical ſhadows, the miſſion of a ſinleſs teacher; his ſupernatural birth, the appearances of angels, celeſtial voices, miraculous healings, the raiſing of the dead, the convulſion and the mourning of nature at his death, his reſurrection from the grave, his viſible aſcenſion into heaven, the inſtantaneous qualifying illiterate fiſhermen to inſtruct the world, and the like; all indeed, to excite our faith and reverence for the exalted ſchemes, for the myſteries which reaſon could not teach, and concerning which, therefore, the divine teſtimony behoved to be indiſputable.—But what unheard of myſtery is there in Jeſus Chriſt, if he be a mere creature, and his only work to inſtruct in the duties of virtue, which were not wholly unknown to the Jews and Gentiles?—Will we then have a goſpel without myſteries? will we diminiſh Chriſtianity, to that which the modern Divines could eaſily diſcover by their philoſophy? It is then no more that Goſpel, which Chriſt and his apoſtles preached. Men mean to baniſh myſteries from the Goſpel. But if Chriſt be not the true God, for his incarnation and deep abaſement the proper and the fit means of our redemption; then truly, there would be far leſs myſtery in the object of our faith and worſhip; but in that caſe, the very ſtrain of doctrine in the goſpel would be a hyperbole, as enigmatical as weak, full of the moſt dangerous myſteries. Then human reaſon would not be enlightened and aſſiſted by divine revelation, but involved in new and in great obſcurity. Then in the languages of all nations, into which the holy ſcripture is tranſlated,

ſtated, dictionaries ſhould be compiled, in order to give an unuſual turn to the plaineſt notions.—Then miſerable all we! who might think, that ſurely in God's infinite eſſence and counſel, there can lie an all-ſufficiency to deliver us from our ſinful apoſtacy; and who, rather entruſting ourſelves to God's own information concerning the matter, and receiving his teſtimonies according to their obvious ſenſe, and attentively comparing them together, ſhould even thereby have got ſo much backward, as to expect our redemption from him who had not obtained it, who could not give it!

Everywhere in God's word, the gracious forgiveneſs of our ſins which are ſo diſhonouring to him, is mentioned as a great and an eſſential requiſite to eternal ſalvation; as otherwiſe theſe ſins render the divine favour inacceſſible [d]. To this, eſpecially, belongs the repreſentation of the ſupreme authority of God and of his laws, the perpetual mentioning of his holineſs and juſtice, all the threatenings of puniſhment, and the judgements denounced and executed in all ages, upon ſinful perſons and nations, the penitential ſupplications of the godly for grace, and all that extolling of divine mercy in the forgiveneſs of tranſgreſſions. Scripture is full of theſe; not only in the ancient prophets, but alſo in the evangeliſts and apoſtles. And *faith* in the goſpel *eſtabliſhes the law* [e]. For Jeſus is revealed therein as a Saviour, who not only teaches, but who takes away ſin; who is ſet forth to be a propitiation through faith in his blood, for the demonſtration of God's righteouſneſs, in order to the remiſſion of ſins [f]. How theſe are the capital contents of the doctrine of redemption, we have ſhown Sect. XI. Now deprive Chriſt of that great dignity,

[d] Pſal. xxxii. 1, 2, &c. [e] Rom. iii. 31. [f] John i. 29. Rom. iii. 25.

dignity, without which the ſufferings and the curſe he endured, would be of no weight, to ſatisfy for all who deſire ſalvation; deny alſo God's avenging juſtice; add ſtill to this, in order to hold faſt ſuch tenets, that God in his laws exerciſes no authority requiring obedience, but only goodneſs aiming at happineſs, and accordingly, we in order to find the way of life, need nothing elſe, but henceforth more circumſpectly to follow his wholeſome counſels. And now ſee juſt ſuch things ſhoved away or eraſed, on which the ſcriptures everywhere lay the greateſt ſtreſs, on account of which, the interpoſition of the Saviour of the world is chiefly celebrated.

None can deny, that the miſſion of God's Son into the world is extolled, as the greateſt effect, and the moſt convincing demonſtration of his love and mercy to ſinners. Jeſus himſelf, ſays, "God ſo loved the word, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life [g]." Elſewhere we read, "herein is love, not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins [h]." When the kindneſs of God our Saviour, and his love to men, appeared, "he ſaved us, &c. [i]." "He who ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us all things [k]?"—But is this intelligible, does it not loſe, at leaſt, its mighty emphaſis, and that elevation to which it is ſo juſtly entitled, if the tenet oppoſed by us be true? According to it, the propitiation for our ſins was not a vicarious and an equivalent ſatisfaction, but only a forgiveneſs of ſins, which God could have granted us, even without Chriſt and his merits, as many ſay, he will

[g] John iii. 16. [h] 1 John iv 9, 10. [i] Tit. iii. 4—7. [k] Rom. viii. 32.

will do to the virtuous heathen. He who in our behalf lays a heavy burden on a beloved Son, greatly obliges us. The obligation however, is much diminiſhed, if that burden is unneceſſary, and he could aſſiſt us without ſo great a ſacrifice. Becauſe then, that diſplay of the love of God is not ſuch an aſtoniſhing benefit towards men, as towards Chriſt: for according to that opinion, God did not ſend him, who was his Son, to us, nor deliver him up for us: but by a ſolemn miſſion, he exalted a mere man to the dignity of the Son of God; and gave a name above all creatures to him, who was like unto us in all things, ſin excepted. And now, as we could have obtained eternal life without Chriſt; his humiliation and ſufferings of ſhort duration, were preſcribed to him, as the way to the moſt exalted glory and dominion.

We further lament, that this doctrine is very derogatory to the Saviour's love to unworthy men, which is likewiſe ſo highly extolled. According to the triumphant language of the ſaints; "Hereby we perceive the love of God, becauſe he laid down his life us [l]." Chriſt loved the church, and gave himſelf for her [m]. Here is a breadth, a length, a height, a depth; and "the love of Chriſt ſurpaſſeth knowledge [n]." To him who loved us, and waſhed us from our ſins in his own blood, and hath "made us kings and prieſts unto God his Father; to him be glory and dominion for ever and ever! Amen [o]." Now, when the Godhead of Chriſt is not acknowledged, his warm concern for accompliſhing the commandment of his Father, and the ſalvation of his fellows, is always commendable indeed; but it is clear as the noon-day, that there muſt be a much greater

[l] 1 John iii. 16. John xv 13. [m] Eph. v. 25. Gal. ii. 20. Tit. ii. 14. [n] Eph. iii. 18, 19. [o] Rev. i. 5, 6.

greater emphaſis in the eternal praiſe of his inconceivable love, by our ſyſtem of doctrine, that God the Son voluntarily aſſumed the human nature to himſelf; and therein ſuffered puniſhment for revolted ſinners. The unlimited celebration of Chriſt's love alſo more reſembles the above-mentioned praiſes of the Father's, than would have been proper, had he been a mere creature. Is he a creature only? then his love was a duty enjoined by God's mandate and miſſion; and the lofty celebrations or views of it, as being free, voluntary, and original, are ill founded. In his love we could then readily acknowledge a laudable *fidelity*, but no *grace*; which, as it is often attributed to Chriſt, is alſo an exerciſe of ſupreme authority. The evidences and effects of his love, on that hypotheſis, would not ſo much ſurpaſs thoſe of the apoſtles and others, who for the good of the church, freely bore the teaching office for a longer time, and with greater trouble; and whoſe perſecution and martyrdom, were longer and more diverſified, than that Jeſus only as a teacher or martyr, ſhould be eſteemed infinitely above them. For that Jeſus waſhed us from our ſins by his blood, and made us kings and prieſts unto God, is, according to that doctrine not fully true; for then theſe benefits are not the fruit of his bloody ſufferings, but of his doctrine confirmed by his blood: and how then is the Prince of ſalvation degraded to the rank of his own ſervants, and of ſo many meſſengers of ſalvation, faithful to the death!—Eſpecially, if to this we add, that the duties injoined upon him by God were forced and urged, by a reward vaſtly greater than the Deity had ever adjudged to any of his ambaſſadors: and that he knew, his miniſtry was the way to ſway the ſceptre over all who ſhould believe and follow him; to reign at God's right hand, over the quick and the dead, friends and foes; and to receive eternal

nal thanks on account of a ſalvation, which his power or perſonal dignity could never have effected.—How perverſely then would Paul reaſon in the following manner, "Ye know the grace of our Lord Jeſus Chriſt, that while he was rich, for your ſakes he became poor; that ye through his poverty might be rich [p]." He might only have ſaid, ye know the fidelity of the Lord Jeſus Chriſt; that he was poor, that by his poverty he himſelf might become rich, and likewiſe contribute to enriching you.

The goſpel muſt be a meſſage of great joy, a doctrine of unſpeakable and everlaſting conſolation: even above the leſs perfect revelation of God's mercy and friendſhip under the old economy: and all this holy joy muſt be in Chriſt Jeſus [q]. Now, all this is clear, great, ſublime, and well founded, if Chriſt be the true God: all ſuperficial and defective, if he have not the ability, if he be not the chief good, from whence our higheſt happineſs can ariſe.—Let us then no longer boaſt, "He who ſpared not his own Son, ſhall he not alſo with him freely give us all things [r]?" For the force of that ſaying lies only in this, that he who gave the greater, will not withhold the leſs.—Let us try for once, according to which doctrinal ſyſtem, the following triumphant words ſhall be found moſt pregnant with ſenſe. "We have peace with God, through our Lord Jeſus Chriſt. We have an advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins. There is, therefore, now no condemnation to them who are in Jeſus Chriſt. Wretched man that I am, who ſhall deliver me? I thank God through Jeſus Chriſt our Lord. The ſting of death is ſin, and the ſtrength of ſin is the law: but God be thanked

[p] 2 Cor. viii. 9. [q] Luke ii. 10, 11. Phil. ii. 4. 2 Theſſ. ii. 16, 17. 1 Pet. i. 8. Gal. v. 1. [r] Rom. viii. 31.

and who giveth us the victory through Jeſus Chriſt our Lord! &c."—How great an honour, what a happineſs is it, to be Chriſt's people, his ſheep, his members, his bride; if he be the true God. But reverſe this, and ſee the conſequence. How affecting to Moſes once, how humbling to Iſrael, was the threatening, that Jehovah, who had delivered that people, and led them thus far by the angel of his preſence [s], ſhould, in puniſhing them for their idolatrous tranſgreſſion, give them over to an inferior angel, without his preſence going with them [t]! But would not Chriſtians on the hypotheſis of our opponents be now in the ſame circumſtances? To that ancient church of God it was ſaid; thy Maker is thy huſband, the Lord of Hoſts*. Would it then be no great loſs, no debaſement much to be dreaded, if we were now the property, if the whole Chriſtian church were the bride, of a highly dignified, but mere created teacher? Are all God's people ſince the fulfilling of the promiſes, under this economy of liberty, under this miniſtration of glory, now more ſubjected to a human tutor and governor, or to an intermediate being, than formerly the ſeed of Jacob [u]?

No leſs ſublime is the Chriſtian doctrine in reſpect of moral duties. It is illuſtrated to us every day, that the eſſence of religion does not ſo much conſiſt in certain doctrinal propoſitions, extatic contemplations, profound myſteries; as indeed in a holy thankful life, paying a proper regard to our true happineſs, honeſty and humility in converſation, the exerciſe of love and the like. Theſe duties are alſo high in our eſteem. We acknowledge ſanctification as the princi-

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[s] Ex. xxiii. 20, 21. [t] Ex. xxxiii. 1—15.

* Iſaiah liv. 5. This conſolation points expreſly to the new economy of the church, and it is mentioned in the plural, thy Makers, &c.

[u] See Gal. iv. 1—7, v. 1. Heb. ii. 5. 2 Cor. iii. 7—11.

pal part of redemption from the fall by ſin, and as the deſign of Chriſt's propitiation. Who is not the miniſter of ſin [v], but "gave himſelf for us, that he might deliver (redeem) us from all iniquity, and purify to himſelf a peculiar people, zealous of good works [w]." —But how much do men come ſhort of their proper end, how do they oppoſe the advancement of morality, when they deprive the goſpel of thoſe motives which are moſt efficacious, deeply impreſſing, and beſt adapted to promote the exerciſe of important duties! when they deny thoſe doctrines, from which in the goſpel, motives to the univerſal practice of virtue are deduced more expreſly and emphatically, than in any other ſyſtem of morality!

John's epiſtles in particular are extolled, as they ſo ſtrongly recommend love and purity of morals: but is it not obſervable, that he as often connects theſe, as he does all our ſalvation, with the forgiveneſs of ſins, through the propitiation made by the Son of God? Let men freely try their high eſteem for the Saviour, by this touchſtone. If they acknowledge or deny his true Godhead, and the atoning virtue of his ſufferings; how ſignificant to the one, how feeble to the other, are the many diverſified exhortations, which in holy ſcripture are urged on account of the amazing *grace of God in* the croſs of his Son! For inſtance, *to a holy life*. "Paſs the time of your ſojourning in fear; knowing, that ye were not redeemed by corruptible things, as ſilver and gold, from your vain converſation, but by the precious blood of Chriſt [x]." "Who himſelf bare our ſins in his own body on the tree, that we being dead to ſin, ſhould live unto righteouſneſs [y]." *To love God:* "Herein is love, not that we loved God, but that he loved us,

[v] Gal. ii. 17. [w] Tit. ii. 14. 1 Cor. i. 30. [x] 1 Pet. i. 17—19. [y] 1 Pet. ii. 24.

s, and sent his Son to be the propitiation for our sins. We love him, because he first loved us [z]." *To glorify God:* "Ye are bought with a price, therefore glorify God in your body, and in your spirit, which are God's [a]." *To gratitude to Christ:* "The love of Christ constraineth us, as we thus judge, that, if one died for all, then were all dead; that they who live, should not henceforth live unto themselves, but unto him who died for them and rose again [b]." *To the avoiding of irregularities:* "Many walk otherwise, of whom I tell you even weeping, that they are the enemies of the cross of Christ [c]." *To the love of our neighbour:* "Walk in love, even as Christ also loved us, and gave himself for us, an offering and a sacrifice to God, for a sweet-smelling savour [d]." *To liberality:* "Ye know the grace of our Lord Jesus Christ, that while he was rich, for your sakes he became poor [e]." *To humility:* "Let this mind be in you, which also was in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, &c. [f]." *To fidelity in the ministry:* "Take heed, to feed the church of God, which he hath purchased with his own blood [g]." *To submission to human government:* "Fear God, and honour the king. Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward. For if ye endure when ye do well, and suffer for it, this is acceptable unto God. For hereunto are ye called, because Christ also suffered for us [h]:"—and so on.

Thus far we have mentioned a few practical instructions, on which the gospel everywhere lays great stress; but which, without the acknowledgement of Christ's divinity, are deprived of their force. Consider

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[z] 1 John iv. 10, 19. [a] 1 Cor. vi. 20. [b] 2 Cor. v. 14, 15. [c] Phil. iii. 18. [d] Eph. v. 2. 1 John iii. 16. [e] 2 Cor. viii. 9. [f] Phil. ii 5—8. [g] Acts xx. 28. [h] 1 Pet. ii. 17—25.

ſider further, how particular ſcripture aſſertions, without the ſame acknowledgement, loſe their emphaſis, and fall ſhort of their end. Not to be tedious, we mention only the following inſtance. The apoſtle John gives a mark of true evangelical doctrine, with a view to diſtinguiſh the ſpirits which are of God, from many falſe prophets; the ſpirit of truth, from the ſpirit of error; the ſpirit of God, from that of Antichriſt. What is that mark? It is our intereſt to know it, and it has a relation to our ſubject. That ſpirit, ſaith he, is of God, which confeſſeth that Jeſus Chriſt is come in the fleſh [i].—Thus, with a deſigned elevation, we are again referred, not to one or two doctrines of philoſophy illuſtrated by Jeſus; but to a juſt apprehenſion concerning his perſon and life. Now, did this conſiſt in the bare confeſſion that he was a man, and born as a man? This no doubt belongs to it, this is a neceſſary link in the golden chain of the doctrine of ſalvation, and is to be found everywhere in the goſpel. But for this, no divine teſtimony, no world-conquering faith, mentioned by John in this and the following chapter, was neceſſary. All the Jews, yea, Pilate and his attendants believed that. If, therefore, the apoſtle meant hereby to obviate the brutiſh and new broached error of the Docetes, (who, from a miſtaken eſteem for the Saviour, or rather from a perverſe apprehenſion concerning the impurity of groſs matter, affirmed, that he was born and died only in appearance); certainly this was not the only, or the chief point which was intended.—If we conſider the tenor of the whole Epiſtle, then the ſenſe and the ſtrength of this touchſtone of doctrines conſiſt in this: Firſt, that Jeſus was truly the Chriſt, the promiſed Meſſias, on whom the prophets had their eye, and for whom the fathers waited. This the apoſtle himſelf explains, Chap. ii. 22. "who is a liar, but

[i] 1 John iv. 1—3.

but he who denieth that Jeſus is the Chriſt?"—But ſecondly, that the Anointed of the Lord, the hope of the ancient believers, exiſted long before, but had now actually aſſumed fleſh, and was come to converſe among men, and to effectuate our peace with God. We will not boldly obtrude our opinion upon the apoſtle, but form it according to his own following and enlarged explications. "Herein is the love of God towards us manifeſted, that God ſent his only begotten Son into the world, that we might live through him,—ſent him to be the propitiation for our ſins;—ſent him to be the Saviour of the world [k]." It is not ſaid, that God cauſed Jeſus to be born, that he might be our teacher, and on account of his wonderous birth and miniſtration be called the Son of God: but that he, who was the *Son of God*, was ſent, not only to *teach*, but to *ſave*, eſpecially to make atonement for our ſins. The apoſtle alſo makes *our victory*, our *abiding* in God, to depend upon the confeſſion, not only, that Jeſus is *a ſon* of man; but chiefly, that the ſame man Jeſus is *the Son* of God, and that he who is come, is Jeſus the Chriſt [l].—That this is the ſenſe of John's diſcriminating doctrine, appears alſo from comparing his other repreſentations of this ſubject. "The life was manifeſted; and we teſtify and ſhew unto you that eternal life, which was with the Father, and was manifeſted unto us [m]." "In the beginning was the Word, and the Word was with God, and the Word was God. The Word was made fleſh, and of his fulneſs have all we received grace for grace [n]."—That which in our text is called coming in the fleſh; the ſame writer elſewhere expreſſes, by coming from above [o]; coming down from heaven, where he was before [p]; coming forth from the Father, and coming into the world [q].—The ſcope of the apoſtle's writing

 confirms

[k] 1 John iv. 9, 10, 14. [l] 1 John iv. 15. v. 5, 6. [m] 1 John i. 2.
[n] John i. 1—18 [o] John iii. 31. [p] John iii. 13. vi. 38, 51, 62.
[q] John xvi. 28. xii. 3.

confirms our explication. In this epiſtle, and in his goſpel, he contends chiefly againſt ſuch as in his time entertained far too low thoughts of Chriſt, and made God a liar, by not believing that he hath given to us eternal life, and that this life is in his Son [r].

SECTION XVI.

Chriſt's coming to Judgement.

WITH reverence we turn to contemplate a future and a moſt illuſtrious diſplay of the glory of Chriſt, in which we have ſo awful a concern. We all indeed, we all muſt ſtand before the judgement-ſeat of Chriſt [s]. That he ſhall at laſt judge all, the quick and the dead, is a matter of ſuch importance in the doctrine of ſalvation; that as ſoon as the apoſtles preached the goſpel to the Heathens *, they alſo made mention of it, and

[r] 1 John v. 10—13. [s] Rom. xiv. 10. 2 Cor. v. 10.

* *To the Heathens.* That the apoſtles, from prudence, ſhould have conducted themſelves among the Jews according to *their* doctrines, is ſo far carried by ſome Profeſſors in Divinity, that even on that account, they expunge from the genuine and pure doctrine of Chriſt, whatſoever was received in the ſchools of the Jews, (perhaps from the Egyptians or Chaldeans:) For inſtance, the end of the world, the reſurrection of the dead, and the general judgement.—But according to this rule, they ſhould alſo ſet aſide the doctrine of the immortality of the ſoul; at any rate, that concerning the coming of the promiſed Meſſias, &c. What of them will then remain? Even this laſt is allowed ſome diſguiſe by the profeſſor, whom I now have in my eye; who alſo declares, that he is not perſuaded concerning a ſupernatural operation on the apoſtles, and thinks that they did not wholly agree with Chriſt himſelf reſpecting his kingdom.—Thus, the *divine authority* of their writings would be entirely deſtroyed; an authority, which he places only in the purity of their moral doctrine.—Can one forbear being afraid, that ſuch learned men meaſure the integrity of Jeſus and his apoſtles by their own, which allows them to be called and paid for teaching Chriſtianity, while in reality they attack it? How much better would it be to maintain, that whatever Jeſus and his diſciples not only alluded to in the doctrine

nd of its certainty. See inſtances, Acts x. 42. xxiv. 4, 25. xvii. 31.*. This ſolemn truth inculcates all ircumſpection upon us; but at the ſame time, it exibits a ſtrong demonſtration of the true Godhead of eſus.

Here all at once we are ſenſibly impreſſed with the deſcription of the mighty apparatus, the aſtoniſhing etinue, and a majeſty affecting all nature, with which he Son of man ſhall come to judgement; and which, herefore, is called the appearance of his glory[t]: of which he himſelf and his apoſtles give us ſuch ſtriking delineations, either proper or emblematic, but very

I 3 ſignificant[tt].

rine of the Jews, but agreeably to it, poſitively aſſerted, variouſly peated and confirmed, was even thereby ſufficiently diſtinguiſhed nd purified from the fabulous traditions, againſt which they ſo often and ſo expreſly ſet themſelves. How little Chriſt's ambaſſadors ere willing to yield to the Jewiſh notions in matters of leſs importance, may be ſeen Gal. ii. 3—14. &c. How much reproach and erſecution could they otherwiſe have avoided! At leaſt, they could not in their diſcourſes or epiſtles, render themſelves acceptable to the Heathen by any Jewiſh tenets, nor by the doctrine of the reſurrection, or of the general judgement; as Paul experienced in the caſe of Felix.

* Acts xvii. 31. A certain expoſitor underſtands here, by God's dging the earth, a triumphant condemnation of all the idolatrous nd impious principles of the nations, and an enlightening of the orld by Chriſt's doctrine. Mat. xix. 28. 1 Cor. vi. 2. are quoted parallel. But, could Paul's hearers take the words in ſuch a ſenſe, hich in theſe other paſſages are intelligible only by the circumſtances? Not a word there of a condemning doctrine, but of God's judgement by a perſon, *a man*; a man no more converſing and teaching on earth, but whoſe perſonal appointment, and legal authority to dge, were aſcertained unto all by his reſurrection. No inſtructing or confuting condemnation is announced, but a righteous judgement; nd confined to a limited time, to an appointed day.—The ſcripture paſſages already quoted, and many others which ſpeak of Chriſt's oming and judgement, eſtabliſh the certainty of the uſual and the nly conſiſtent explication of the words. Meanwhile, we may ſee e conſequences, when men lighting upon certain texts reſpecting evealed doctrines, will try their genius to give them a ſelf devi- ſignification, without properly conſulting the connexion of the ords or parallel paſſages.

† Tit. ii. 13. 1 Pet. iv. 13.

ſignificant [tt]. It muſt alſo be obſerved, that this appearance will inconceivably ſurpaſs all the luſtre of God's ancient appearances to the patriarchs and prophets, even thoſe at the confecration of Solomon's temple, yea, at the auguſt giving of the law, and the inſtitution of the theocracy on mount Sinai.

But Chriſt's divine majeſty appears further from the authority with which the univerſal Judge is inveſted. That God the Father hath committed all judgement to him, and will judge the world by his Son [u], muſt not make us infer, that he is not clothed with ſupreme majeſty. Earthly powers appoint judges and tribunals beneath them, becauſe they themſelves cannot ſearch and judge all things ſo accurately, nor with ſo much ſafety to their ſubjects. But, ſhould not the Deity himſelf execute judgement? Should the lawgiver, under whoſe juriſdiction we live, put the determination concerning the future ſtate of his rational creatures, the eternal pain, or the eternal life, of all men [v], into the hand of a mere creature; and that, without farther appeal to God's own judgement? God cannot give that ſupreme honour to any ſtranger. Would men then know, why God, who needs no other judge, hath given the judgement to the Son; Jeſus points out this end, that they ſhould all honour the Son, even as they honour the Father [w].—Let us further attend to God's word upon the ſubject: "The Lord Jeſus Chriſt ſhall judge the quick and the dead at his appearing and his kingdom [x]." Thus he is at once a judge and a king, as we have already ſeen, Sect. VI. and XII. "Then ſhall he ſit upon the throne of his glory [y]." "He ſhall ſend forth his angels, and they ſhall gather out of his kingdom all things that offend,

[tt] Mat. xxv. 31—46. 1 Theſ. iv. 16, 17. 2 Theſ. i. 7—10. Jude, verſe 14. 2 Peter iii. 7—13. We may likewiſe compare Mat. xxiv. 29—31. [u] Rom. ii. 16. Acts xvii. 31. [v] Mat. xxv. 34, 41, 46. [w] John v. 22, 23. [x] 2 Tim. iv. 1. [y] Mat. xxv. 31.

ſend, and them who do iniquity [z]."—The king ſhall judge in his own cauſe, the cauſe of his honour and authority, according as men ſhall have conducted themſelves towards him. He who loveth not the Lord Jeſus Chriſt, let him be an execration! The Lord cometh [a]. See this clearly unfolded, and more at large, though in an emblematic manner, by the Saviour himſelf [b]. With this his ſingular, but ſovereign and irreſiſtible judgements, in time may alſo be compared [c].

The Lord Jeſus is celebrated as the righteous Judge [d]. This quality is the more neceſſary in a judge, according as his juriſdiction is more extenſive, and his ſentence more irreverſible. Abraham's judicious ſpeech is applicable here: "ſhall not the judge of all the earth do right [e]?" But is the righteouſneſs of the moſt exalted creature, (who is never abſolutely infallible) ſo perfect and excellent, that the execution of divine juſtice, the general, the laſt, and the irrevocable judgement may be committed to him?

It alſo merits our obſervation, that to this great Judge *mercy and wrath* are aſcribed.—He who bears the office of a ſubordinate judge, without an underived and original authority, hath no power to deſiſt in an iota, from the exacteſt right, and to ſhew mercy. But Paul prayed for Oneſiphorus, that the Lord would grant unto him to find mercy of the Lord in that day [f]. ——It is well known, that jealouſy, wrath, conſuming fire, and the like, are attributed to God in the higheſt degree, and with all the force of Eaſtern imagery; though his perfection is incapable of paſſions, properly ſo called: and this with a view to make us, inconſiderate and ſinful men, underſtand his natural and unchangeable abhorrence of moral evil, abhorrence, attended with ſuch unavoidable and dreadful conſequences,

[z] Mat. xiii. 40—42. [a] 1 Cor. xvi. 22. [b] Mat. xxv. 34—45. Luke xix. 12—27. [c] Mat. iii. 12. Rev. ii. 23. iii. 8, 10. [d] 2 Tim. iv, 8. 1 John ii. 28, 29. [e] Gen. xviii. 25. [f] 2 Tim. i. 18.

quences, that we might be convinced of the certainty of the punishment of sin. It is known, how men on the contrary, strain every nerve to raise doubts respecting God's avenging justice. But how then, can a merely created judge, (to whom the highest power could not be original, against whom sin was not committed, and who, under obligations to love his neighbour, cannot be inclined to and active in the condemnation and punishment of man, but from subjection to higher authority,) how, I say, can a merely created judge be justly represented to us, as one whose eyes are as a flame of fire [g], "and who will execute vengeance with fiery flames [h]? The great and the small of the earth, at the time of the dreadful judgement are described as saying to the mountains and to the rocks, "Fall on us, and hide us from the face of him who sitteth upon the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand [i]? To him, therefore, it belongs to save and to destroy; which is peculiar to the one Lawgiver [k].

But does any think, that this our reasoning is not solid, or that we conclude too much from figurative expressions? Well then, the true Godhead of the Lord appears from that infinity of power which is requisite to the general judgement. Our judge is Omniscient, and this is decisive.—Nay, he shall judge all nations, all individuals, all the quick and the dead [l]; even all who lived before he came in the flesh. (That the angels also shall be included here, we already saw Sect. XIII.) He shall judge concerning whatsoever is done by them all in the body, that is, in this life, whether it be good, or whether it be evil [m]. Concerning words [n]: and every secret thing [o]; that is, not only bodily actions done in solitude or in darkness, but also

[g] Rev. ii. 18. [h] 2 Thess. i. 8. [i] Rev. vi. 16, 17. [k] James iv. 12. [l] Mat. xxv. 32. Acts xvii. 31. x. 42. 2 Cor. v. 10. [m] 2 Cor. v. 10. [n] Mat. xii. 36. Jude, verse 15. [o] Eccles. xii. 14. Rom. ii. 16. 2 Cor. iv. 5.

alſo the operations of the ſoul, principles, propenſities, purpoſes, paſſions, alſo the ſecret intentions, which are the true, though too much diſguiſed, motives of mens conduct.—— Without doubt alſo, concerning whatſoever ought to have been conſidered, intended, and done; but was not.—And may we not add, concerning whatſoever the dead ſhall have done or omitted after their death, in their diſembodied ſtate *?—In order to this, all things muſt come under the obſervation of the judge, and be perfectly known to him; all the manifold relations and connections, whether natural, accidental, or arbitrary, whether conſtant or variable, in which every man ſhall have lived, and by which our duties are circumſcribed; —— alſo all the inſtructions or deceptions, all the manifold, internal, or external, ſupports or temptations; in like manner, all the conſequences which might at any time ariſe from our omiſſion or commiſſion, as far as they might, and ought to have been foreſeen; in one word, all thoſe circumſtances, which either alleviate or aggravate moral good or evil.—No intelligent perſon doubts, that upon all this

* *Diſembodied ſtate.* It cannot be doubted, but that as the ſpirits of juſt men made perfect, ſerve their God in a ſeparate ſtate, Heb. xii. 23. Rev. vi. 9—11. ſo the ſpirits in priſon, ſtill retain their enmity againſt him, and never ceaſe from ſin, Mat. xxv. 24. Luke xvi. 23—31. 1 Peter iii. 19, 20. As little can it, that the actions of the former are pleaſing unto him, and thoſe of the latter an abomination in his ſight, Hab. i. 13. Yet in ſcripture there is the deepeſt ſilence as to the mentioning of either at the laſt day. It is for the things done in this life, that men ſhall be brought into judgement, Eccl. xi. 9. "Every one ſhall receive according to what he hath *done in his body*, whether it be good or bad." 2 Cor. v. 10. In our Lord's account of the tranſactions of that all-important day, there is nothing reſpecting the righteous or the wicked, but what they had done or omitted on this ſide death and the grave, Mat. xxv. 34—46. It is only in conſequence of what takes place in the preſent life, that diſembodied ſouls are adjudged to happineſs or miſery. And therefore, that their conduct in that ſtate, ſhould come under public review, either as *evidences* of their title to the one, or as the meritorious *cauſes* of the other, ſeems very improbable. At any rate, it is ſurely ſafeſt for us, to leave this matter among the ſecret things which belong unto the Lord our God, Deut. xxix. 29. *Tranſlator.*

this depends the moral goodneſs or depravity, and the degree and moral importance of all voluntary actions, and of every thing connected with them; and accordingly, the juſt and true judging of what in the conduct and life is fairly imputable to every one. On that account, it is difficult for us, whether we judge of our neighbours conduct, or whether we reckon with our own conſcience, to eſtimate even a few actions at their proper value. But that ſupreme and deciſive judgement, to which human law muſt ſo often leave ſecret abominations, ſo many excellent men, and the ſlandering of their virtue, and ſo many defenceleſs men, and their oppreſſions varniſhed over with the appearance of juſtice, can never fail. That univerſal judgement, to which is left the unraveling of ſo many riddles in the ways of Providence, cannot be ſuperficial, perplexed, or uncertain. The divine wiſdom, which, in the government of nature, from the courſe of the celeſtial luminaries, down to the muſcles of the meaneſt animal, directs all things according to rule, cannot leave the auguſt diſpoſal of the rational and moral world deſtitute of the ſtricteſt equity. The Judge, then, before whom mankind ſhall at laſt appear, is omniſcient.

The final judgement ſhall alſo bear evidences of his omnipotence. In the paſſages quoted, the irreſiſtible execution of his ſentence is attributed to him. The Alpha and the Omega, ſhall reward every man according as his work ſhall be [p]. The angels employed for that purpoſe, are the angels of his ſtrength [q].—If men ſtill doubt, let them attend to that preparatory work, far ſurpaſſing all other miraculous operations, and to which all the power of angels is not adequate: I mean the raiſing of the dead, which the great Prince of life ſo frequently aſcribes to himſelf [r].

SECTION

[p] Rev. xxii. 12. comp. chap. ii. 23. Mat. xvi. 27. [q] 2 Theſſ. i. 7. [r] John v. 21—29. vi. 39, 40. xi. 23—25. See alſo Phil. iii. 21. 1 Cor. xv. 24—26. 45.

SECTION XVII.

To Worſhip Chriſt, is no Idolatry.

IDOLATRY is a moſt atrocious ſin: as thereby, religion and all the duties belonging to it, totally miſs their object; are withdrawn from God, who cannot be rightly ſerved unleſs ſerved alone; and transferred to beings which have no title to ſuch honours. The firſt commandment of the moral law of Moſes was againſt idolatry: and according to the political law of Iſrael, it was threatened with death. Of this divine revelation informed man's erroneous reaſon. It is often celebrated as Iſrael's higheſt privilege, that they were thus diſtinguiſhed above the Gentiles. God's heavieſt complaints, threatenings, and judgements, were ſo often directed againſt that people, becauſe of their ungrateful apoſtacy to idols.—The new economy of God's church cannot therefore fail, to give fuller eſtabliſhment to ſuch laws, in proportion to its greater light. The promiſed and the myſterious calling of the Gentiles, aimed at the deſtruction of idolatry; and with this the apoſtles began their work among them [s].—According to all this, the inſpired word can allow no religious honour to any, except the true God, much leſs give any conſtant encouragement, or make any proviſion for ſuch a practice.

But, how much above what is human, how much of the divine is there aſcribed to Chriſt! What attributes, works, honourable names and reverence! How is he the perpetual object, the ſum and ſubſtance of the doctrine of ſalvation! How is our eternal felicity derived from him! How illuſtrious the inſtances of confidence in him, and abſolute ſubmiſſion to him! All this

[s] See Acts xiv. xvii.

this has been already conſidered.——If, therefore, the Saviour were not the true God, then by no doctrinal ſyſtem of the nations, could ever ſuch frequent and full encouragement have been given to idolatry. Then there would lie in the goſpel ſufficient reaſon for the moſt dreadful ſuperſtition; by which, during eighteen centuries, far the greateſt part of the confeſſors of Chriſt, and among them the moſt eminent lights in all wiſdom, (theſe too, who with the immortal fame of ſkill in languages and other learning, have ſearched and explained the ſacred ſcriptures), have given religious honour to him who was crucified, while in the genuine import of theſe names, he was neither the Saviour, nor God.

We truſt indeed, that our opponents will not announce to us the dreadful conſequences of idolatry. The boldeſt among them may now look down upon the ſerious confeſſors of Jeſus' Godhead, as men of a weak and tardy genius; (and God preſerve them from proceeding to greater injuries, when they have obtained the victory)! Their doctrine however of toleration, and their boaſted light, open heaven to people of every perſuaſion: and they will not reckon a rigid orthodoxy concerning the Saviour's Perſon and work, neceſſary to our ſalvation; provided we live virtuouſly and in love towards our neighbour.—But this does not ſatisfy us. As we apprehend we find, in the divine fulneſs of Jeſus, and in his grace, which lays us under ſo many obligations, the greateſt excitement and aſſiſtance to the exerciſe of ſocial virtues and every good work; ſo it is not enough for us to do good to men, if we miſtake in the duties reſpecting God, and go aſtray into idolatry.——And we intreat all who bear the name of Chriſt, not to be indifferent concerning this important matter; but ſolicitous with us, that we do not in the Lord Jeſus Chriſt, either religiouſly worſhip a mere creature, or forſake

the

e Supreme Majeſty, and our chief good. The point
queſtion relates to no ſubtilty of ſcholaſtic divini-
y; it affects the very eſſence of religion, which muſt
e rational and agreeable to the truth of the thing.
o deny, with Arius and Socinus, that the Saviour is
e true God, and yet to worſhip him, is too contra-
ctory for people who reaſon.

No! The wiſdom of God, his compaſſionate good-
eſs, his holineſs itſelf, cannot permit, that the read-
g, the hearing, the ſearching, and comparing of
s word, ſhould be ſo dangerous, and the honouring
our Redeemer ſo full of perplexing difficulty. He
ho ſmote Herod, for receiving the acclamation, "It
the voice of a God, and not of a man [t]," could not
dure, that by himſelf, or by the ſacred writers un-
r the direction of his ſpirit, ſo much truely divine
ould be attributed to Chriſt, if he were not co-ex-
ent with him.---No! we have the humble hope,
at the holy Father will not avenge it, that we hon-
r, obey, and truſt in his beloved Son, in whom he
peatedly declared he was well pleaſed [u]. Nay, this
r conduct tends not to obſcure, but to glorify God's
eatneſs, ſince he hath connected his own honour
ith that of his Son [v]. He, who ſaid, Thou ſhalt not
w thyſelf before any other God; for the Lord's
me is jealous, a jealous God is he [w]; hath ordained,
at "at the name of Jeſus every knee in heaven, on
rth, and under the earth, ſhould bow; and every
ngue confeſs, that Jeſus Chriſt is Lord, to the glo-
of God the Father [x]."---Yea, even the celeſtial
dge, who, formerly in his deepeſt humiliation, and
fore he triumphantly entered into his kingdom, ef-
tually heard the prayer of the penitent thief, will
t condemn us at that day, becauſe we ſhall have

 ſought

[t] Acts xii. 22. [u] Mat iii. 17. xvii. 5. [v] John v. 23. xi. 4. [w] Exod.
xiv. 14. [x] Phil. ii. 10, 11.

ſought and looked for his mercy unto eternal life [y].—But certainly, when God the Father holds, when the Lord Jeſus Chriſt holds, this our worſhip for no idolatry; to this worſhip Chriſt muſt be entitled.

Yea, (and this we intended particularly in the title of the Section), the word of God expreſsly ſets the Saviour, as well as his Father, in oppoſition to idols, and his worſhip in oppoſition to idolatry: by which means his true Godhead receives additional confirmation.---Does not my reader with me find it very remarkable, that in the ſame paſſage and connection, wherein Jehovah commands Iſrael not to provoke his angel, their mighty leader, but to obey him in all things, as in him was his name, and he would not pardon their tranſgreſſions; he at the ſame time thunders againſt idolatry, in which the nations lay immerſed, and for which they were deſtroyed [z]?---Iſrael, brought back from the Heathens, were to be cleaned from their dunghill-deities, and then to have David, the ſervant of the Lord, as their only king and ſhepherd for ever, Ezek. xxxvii. 21—28. This is intelligible, only as applied to Meſſiah. So alſo, Hoſ. iii. Let the oppoſition be obſerved, 1 Cor. viii. 4—6. We know that an idol is nothing in the world, and that there is none other God but one. Although there are, who are called gods, whether in heaven, or on earth; as there are gods many, and lords many: Nevertheleſs, we have but one God the Father, and but one Lord, Jeſus. See Sect. V.— The converſion of the Heathen conſiſted, not in their being brought over from the worſhip of ſun and moon, to the worſhip of any other creature; but to that of the true God. And lo, this their converſion from idols was a converſion to Chriſt. The Galatians, when they knew not God, ſerved them who by nature were no gods;

[y] Jude ver. 21. Heb. ix. 28. [z] Exod. xxiii. 20—25.

gods; but now they were Chriſt's [a]. Thoſe of Theſſalonica were converted from idols, "to ſerve the living and the true God, and to wait for his Son from heaven, whom he raiſed from the dead; even Jeſus, who delivereth us from the wrath to come [b]." It ſufficeth us, that in the paſt period of life, we have wrought the will of the Gentiles, and walked in abominable idolatries: Who ſhall give an account to him, that is ready to judge the quick and the dead [c]? —For Chriſt's ſake, therefore, thoſe who believe in him, muſt abſtain from all communion with idolatry. What concord hath Chriſt with Belial? Or what agreement hath the temple of God with idols? For ye are the temple of the living God [d]. And be not idolaters as ſome of them. And let us not tempt Chriſt, as ſome of them tempted him [e]. Ye know, that no covetous perſon, who is an idolater, hath any inheritance in the kingdom of Chriſt and of God [f].

In the Chriſtian church, a new and a fearful ſpecies of idolatry was to ariſe. By the ſtrength of deluſion, the man of ſin, the ſon of perdition, was to ſet himſelf againſt, and exalt himſelf above all that was called God, and worſhipped as God: ſo, that he ſhould ſit in the temple of God, ſhewing himſelf, as if he were God: Whoſe coming was to be in all ſeduction of thoſe, who had not received the love of the truth, that they might be ſaved [g]. But to this ſeduction and apoſtacy, Paul with the warmeſt gratitude oppoſes the privileges of the Theſſalonians, as called by the goſpel to obtain the glory of our Lord Jeſus Chriſt: from whom, together with God the Father, he alſo ſupplicated and expected their conſolation and eſtabliſhment [h].---That man of ſin, therefore, who ſet himſelf againſt all that was called God,

[a] Gal. iv. 8. Comp. iii. 29. [b] 1 Theſſ. i. 9, 10. [c] 1 Pet. iv. 3, 5. [d] 2 Cor. vi. 15, 16. Comp. Heb. iii. 6 [e] 1 Cor x. 7, 9. [f] Eph. v. 5. [g] 2 Theſ. ii. 3—12. [h] 2 Theſ. ii. 13, 14, 16, 7.

and worſhipped as God, who was an enemy of God, ſet himſelf alſo againſt the glory of our Lord Jeſus Chriſt, as an enemy of Chriſt, an Antichriſt, as John ſpeaks.---Wherefore Chriſt was alſo to deſtroy him, and bring him to nought by the brightneſs of his coming [i].---This oppoſition againſt Chriſt, ſignifies not only, that he ſhould apoſtatiſe from the doctrine of Chriſt; but that he ſhould ſet himſelf againſt the honour and the rights of Chriſt, and aſſume to himſelf in the church, that which belonged to Chriſt. He ſhould ſit in the temple of God, ſhewing himſelf as if he were God: while it is the prerogative of Chriſt to eſtabliſh his ſeat there, as in his temple, to ſhew his glory, and to be worſhipped [k]. This emblematical repreſentation of Chriſt filling his ſeat in the church with majeſty and authority, was intended of old in that lofty viſion, in which the Lord, Jehovah of Hoſts, appeared to Iſaiah, ſitting upon an exalted throne, his train filling the temple; while ſeraphs, with the profoundeſt humility, proclaimed him the thrice holy [l]. See the apoſtolic explication, which applies this to Chriſt [m].

SECTION XVIII.

To reject Chriſt, is unpardonable.

OUR reverent homage to the Lord Jeſus Chriſt, with ſubmiſſion and confidence, is no idolatry, but a preſcribed duty of divine ſervice: Let us ſee what is included in denying him theſe. The ſame goſpel which reveals Chriſt to us, as the ſure foundation ſtone of ſalvation, deſcribes him alſo as a ſtone of ſtumbling, and which ſhall cruſh his enemies in pieces [n].

[i] Verſe 8. [k] Mal. iii. 1. Heb. iii. 6. [l] Iſaiah vi. [m] John xii. 39—41.

ces [n].——As faith in him is the appointed medium of ſalvation, ſo unbelief concerning him is real diſobedience, and the certain way to damnation. "He who believeth on him, is not condemned: but he who believeth not, is condemned already." He who believeth in the Son, hath everlaſting life: but, he who is diſobedient to the Son, ſhall not ſee life, but the wrath of God abideth on him [o]. This concerned not only his Jewiſh adverſaries, when he was on earth; but after his departure, continued to be the apoſtles doctrine among the nations. Jeſus, at his revelation from heaven, with his mighty angels, ſhall in flaming fire take vengeance on them who obey not his goſpel, who ſhall be puniſhed with everlaſting deſtruction [p].—The bleſſing, or the curſe, turns not ſo much on the loving, or not loving, of Peter, or of John, but of the Lord Jeſus Chriſt [q].

Such awful denunciations, not only enjoin us ſeriouſneſs and circumſpection; but exhibit Chriſt, as infinitely exalted above all the reſt of God's ambaſſadors. In as much as they ſpake by God's command, unbelief towards Moſes, the prophets, and apoſtles, alſo deſerved puniſhment, as a diſobedience againſt God, who had ſent them. But with reſpect to Chriſt, the threatening is derived from the majeſty of the teacher, from the ſurpaſſing dignity of his perſon. "He who believeth not, is condemned already, becauſe he hath not believed in the name of the Son of God [r]." When any one deſpiſed Moſes' law, he died without mercy. Of how much ſorer puniſhment ſhall he be thought worthy, who hath trodden under foot the Son of God [s]? Therefore, this exaltation of Chriſt is not only an excellency among other teachers on earth, as many now will have it; but founded in his ſuperior nature, and celeſtial origin, as the Son

[n] Mat. xxi. 42—44. [o] John iii. 16—18, 36. [p] 2 Theſ. i. 7—9. [q] Eph. vi. 24. 1 Cor. xvi. 22. [r] John iii. 18. [s] Heb. x. 28, 29.

of God. Nay, if they eſcaped not, who rejected him, that gave divine anſwers upon earth; much more ſhall not we, if we turn away from him, who is from the heavens [t]. None of the angels, or their created principalities, no intermediate beings, muſt here be conſidered, or come into competition with Chriſt. He is Lord Supreme over all the ambaſſadors of God; and, therefore, unbelief is ſo deſerving of puniſhment. For, after the apoſtle had demonſtrated the majeſty of Chriſt, above prophets and angels; he adds, "If the word ſpoken by angels was ſtedfaſt, and every tranſgreſſion and diſobedience received a juſt recompence of reward; how ſhall we eſcape, if we neglect ſo great ſalvation, which began to be publiſhed by the Lord [u]."

The terrible threatenings, thus denounced againſt contemning the Saviour, but no where againſt eſteeming him too much, may lead us to the well known maxim, which in matters of doubt or difference, recommends leaning to the ſafeſt ſide. This maxim is wholly in favours of our perſuaſion: and would our opponents be ſecure, they muſt eſtabliſh their oppoſition to Chriſt's eternal Godhead, upon ſuch immoveable grounds, that they need fear no proofs, or anſwers to objections. We ſeek not, however, only the ſafeſt ſide in a doubtful queſtion; but think we clearly diſcern the higheſt majeſty is common to the Father and the Son, and that we build our conviction on good grounds.

Let us ſtill compare the terrible threatenings of puniſhment, with the loving-kindneſs of God, which can never be fully extolled. On this, indeed, they who differ from us often reaſon: and we alſo find in it our great intereſt and conſolation.—How is it to be explained, that God repreſents the ſending of Jeſus Chriſt

[t] Heb. xii. 25. Compare John iii. 31. Luke xx. 13. [u] Heb. ii. 2—5.

Chriſt to redeem men from death and deſtruction, as the higheſt evidence of his love, if nevertheleſs this method was not neceſſary, and at the ſame time gave them an opportunity of committing a new tranſgreſſion, which above all others is unpardonable, and ſhuts the door of ſalvation? If ſinners could be ſaved without the Mediator's ſatisfaction; how are we bound under the moſt awful denunciation of diſpleaſure and certain deſtruction, to make an arbitrarily privileged man the object of our deepeſt ſubmiſſion, and of our firmeſt confidence, ſince the divine goodneſs and equity never threaten or execute puniſhment, when it is not neceſſary for the honour and intereſt of God's kingdom. Eſpecially, as Chriſt's circumſtances, ſingular, humbling, and according to that oppoſite perſuaſion, quite inexplicable from the deſign of redemption, rendered him ſuſpected and deſpicable to his cotemporaries, and were a ſtumbling block to Jews and Gentiles.—On the contrary, if Jeſus was made ſin for us, and for all his people bore that curſe, which was neceſſary to effectuate their peace; if, for this purpoſe, more than a mere creature was requiſite; if, indeed, a divine Redeemer was pleaſed to aſſume our fleſh and blood, and by his ſufferings to open the way to heaven; then, not only does all offence evaniſh as to thoſe who know the magnitude of their guilt, and their deſert of puniſhment before God; but then, alſo divine love to ſinners is the object of their moſt grateful adoration; then every ſin is pardonable, except the rejection of the great, the only medium of ſalvation. Then it is conceivable, of what heavy puniſhment he is worthy, who hath trodden under foot the Son of God, and counted the blood of the Teſtament an unholy thing; how Chriſt will not confeſs before his Father, thoſe who ſhall not have confeſſed him before men [v]. Then that dreadful

[v] Heb. x. 29. Mat. x. 33.

dreadful ſentence is not unjuſt, how light ſoever ſome teachers and profeſſors make of it, (and with however much circumſpection and ſympathy, we muſt alſo refer the guilt of erring from the goſpel to God's own judgement), that whoſoever, in oppoſition to the goſpel of Chriſt, brings to miſerable ſinners another meſſage of deliverance, be it from philoſophy, or from ſome revelation, though he were an angel from heaven, let him be accurſed [w].---Therefore, whatever winds of error or of oppoſition may blow, it is highly neceſſary to our ſalvation, that we continue to the end, in the faith of our Redeemer, who is ſo full of ſalvation and ſo rich in love [x].

SECTION XIX.

Chriſt's Relation to God the Father.

THE compariſon of the Lord Jeſus with men and angels [y], formerly gave us ſtrong aſſurance, that no finite being is equal to him. Let us now conſider him alſo in relation to God his Father, as well in reſpect of his co-exiſtence, as of his ſubordination; not meaning, however, to be wiſe in this ſublime myſtery, above that which is written.

We have already ſhown in ſeveral reſpects, that in God's word, (whence only we know Chriſt, and to believe the teſtimony of which concerning him, is ſo ſolemnly commanded) ſuch lofty things as belong to the great God, and to which he appeals, as diſcriminating evidences of his grandeur, are alſo attributed to Chriſt. Would we therefore credit the divine teſtimony, we dare not count him leſs than equal to God, truly

[w] Gal. i. 8, 9. Acts iv. 12. [x] Mat. xxiv 9—13. 2 Tim. ii. 12—13. [y] § XII. and XIII.

truly God, ὁμοούσιος *. All theſe things however, take place, not merely in ſuch paſſages of ſcripture which ſpeak of Chriſt alone, or in oppoſition to men, but alſo in thoſe where he is mentioned in connection, or in compariſon with the Father. It is not indeed every connection with God, every likeneſs to him, nay, nor in every ſenſe being one with him, which proves an equality and co-exiſtence [z]. But we intend ſuch teſtimonies in which God the Father is exhibited, in his divine operations, direction, or ſupreme authority; and theſe in like manner are aſcribed in common to Chriſt. We have often ſtood aſtoniſhed at the magnanimous boldneſs, the perſpicuity, and the variety, with which the infallible penmen expatiate on this ſubject. For inſtance, in reſpect of ſaving and directing operations. God the Father himſelf, "and our Lord Jeſus Chriſt direct our way to you [a]." Our Lord Jeſus Chriſt himſelf, and our God and Father, comfort your hearts and ſtrengthen you [b]." "The Lord direct your hearts, to the love of God, and the patient waiting for Chriſt [bb]." "Called of Jeſus Chriſt, and beloved of God [c]," "be ſtrong in the Lord, and put on the armour of God [d]." He who loveth me, "my Father will

* Ὁμούσιος. The word here uſed by our author, has been famous ever ſince the Council of Nice, which ſat in the year 325. It is well known, that in that council, the orthodox, to preclude all ſubterfuges of Arius, taught that the Son was ὁμοούσιον Patri, that is, of the ſame nature or eſſence with the Father. Hence, the Arians called them *Homouſians*. And by the addition of one little letter, they attempted to evade all the force of that word; acknowledging that the Son is ὁμοιούσιον Patri, but not ὁμοούσιον, that is of the *like eſſence* with the Father, but not of *the ſame*. Accordingly, in the Council of Ariminum, anno 359, the more ſimple, deceived by the Arians, conſented that the word ὁμοιούσιον ſhould be put inſtead of ὁμοούσιον. Upon which the Arians gloried that the Orthodox had come over to their ſentiments. But Athanaſius detecting the fraud, taught that the Father and the Son have not the *like eſſence*, but the *ſame*. See Turret. Inſtit. vol. i. p. 283. *Tranſlator*.

[z] See John xvii. 11, 21. 1 John i. 3. Acts xv. 28 Rev. iii. 21. [a] 1 Theſ. iii. 11. [b] 2 Theſ. ii. 16, 17. [bb] 2 Theſ. iii. 5. [c] Rom. i. 6, 7. [d] Eph. vi. 10. 11.

will love him, and we will come unto him, and we will make our abode with him [e]." The ſalvation of believers is to abide, not in John or in Paul, but in the Son and in the Father [f]. — To the churches, grace is requeſted, as the ſource of all ſpiritual and eternal ſalvation. Whoſe grace? Sometimes only that of Jeſus Chriſt is named [g]: but often that of the Father and the Lord Jeſus in connection [h]. So, "grace and peace be to you, through the knowledge of God, and of Jeſus our Lord [i]." Alſo to Timothy and Titus, "grace, mercy, and peace be to you, from God the Father, and from our Lord Jeſus Chriſt [ii]." — And no leſs expreſsly is the Saviour placed together with his Father in high authority and majeſty. "This ſickneſs is not unto death; but for the glory of God, that the Son of God might be glorified thereby [k]." "Not without law to God, but under the law to Chriſt [l]." "Servants muſt be obedient, not as men-pleaſers, but as the ſervants of Chriſt, doing the will of God [m]." "Call no man your father upon earth: for one is your Father, who is in heaven. And ye ſhall not be called maſters, for one is your maſter, even Chriſt [n]." An idolator hath no inheritance in the kingdom of God [o]. "To him who ſitteth upon the throne, and to the Lamb, be thankſgiving, and honour, and glory, and power, for ever and ever [p]." Now is come ſalvation and ſtrength, and the kingdom of our God, and the power of his Chriſt [q]. "Over theſe the ſecond death hath no power, but they ſhall be the prieſts of God and of Chriſt [r]." Prieſts of Chriſt! A prieſt is a ſervant of the Deity: of the true God, or of imaginary gods, of which laſt there is nothing

[e] John xiv. 23. [f] 1 John ii. 22—24. [g] Gal. vi. 18. Rom. xvi. 24. 1 Cor. xvi. 23. [h] Rom. i. 7 1 Cor. i. 3. 2 Cor. i. 2. Eph. i. 2. vi. 23. [i] 2 Peter i 2. [ii] 1 Tim. i. 2. 2 Tim. i. 2. Tit. i. 4. [k] John xi. 4 [l] 1 Cor. ix. 21. [m] Eph. vi 5, 6. [n] Mat xxiii. 9, 10. [o] Eph. v. 5. [p] Rev. v. 13. [q] Rev. xii. 10. xi. 15. [r] Rev. xx. 6.

thing here. The concluſion therefore is evident.— We have already ſeen [s], that the name Lord in the ſacred ſcripture, is given by way of eminency ſometimes to the Father, and ſometimes to Chriſt. But this is farther obſervable, that in the places juſt now noted, Chriſt is ſo often characterized by that name, not in connection with an inferior being, but with God; before whom, and in compariſon with whom, all created glory and dominion evaniſh. And that even in places, where the divine authority over men, and the ſubjection of men, are directly mentioned. So "James a ſervant of God, and of the Lord Jeſus Chriſt [t]." "The church in God the Father, and the Lord Jeſus Chriſt [tt]." "I teſtify before God, and the Lord Jeſus Chriſt, who ſhall judge the quick and the dead at his appearing, and at his kingdom [u]."----- What can be more expreſſive as to this, than that the lofty name *Soter or Saviour*, in places where God the Father and Chriſt are conjoined, is given now to the one then to the other? To the Father; "Paul an apoſtle of the Lord Jeſus Chriſt, according to the commandment of God our Saviour, and of the Lord Jeſus Chriſt [v]." To the Son, who have obtained like precious faith, through the righteouſneſs of our God and Saviour Jeſus Chriſt [w]. * Yea, it is very remarkable, that at the ſame time, and as in one breath, God is called our Saviour, and Jeſus Chriſt our Saviour, Tit. i. 3, 4 ii. 10—13. iii 4, 6.

In the Saviour's exalted relation to his Father, the name Son of God comes chiefly under obſervation. It is known that in the ſacred word, rational creatures are often dignified with the honorary title of Sons or Children

[s] Sect. V. [t] James i 1. [tt] 1 Theſ. i. 1. 2 Theſ. i. 1. [u] 2 Tim. iv. 1. [v] 1 Tim. i. 1. [w] 2 Pet. i. 1.

* Our opponents, indeed, would not in both theſe places, nor yet in James i. 1. apply the name of God to Chriſt. But this can be done conſiſtently with the original text: from whence, however, we drew no proof, Sect. V.

Children of God; and that in various reſpects, and for obvious reaſons. But certainly that name in Chriſt ſignifies ſomething higher [x]. He is not only *a* Son of God, but *the* Son, by way of eminence above all; υἱός: So that he is by this, as a peculiar and proper denomination, diſtinguiſhed from other ſubjects. We know, that the Son of God is come [y].—He is God's only-begotten Son [z]. God's own Son [a]. "To which of the angels ſaid he at any time, Thou art my Son, this day have I begotten thee [b]? —When Chriſt ſpoke to his diſciples concerning the Father, he never ſaid, *our Father*, (as he had taught them to pray;) but always with an expreſs diſtinction *my Father*.—From the prophetic doctrine, that name was known in Iſrael, as in its full force applicable to the Meſſias; which can be clearly evinced from various paſſages [d]. Amidſt all the confuſion of their apprehenſions, they found ſo much emphaſis in it, that the acknowledgement of it was among them a ground of *adoration* [e]; ſo that when Jeſus, with the diſtinction and appropriation of the divine works called God *his Father*, they thence concluded, which the Saviour did not contradict, that he held God for his own Father, and thus made himſelf equal to God [f]. Indeed, however intimate the connection is betwixt being the Meſſias, the Chriſt, and being the Son of God, this laſt ſignifies ſtill ſomething different, ſomething more original. For Paul preached Chriſt, that he was the Son of God [g]. In the love of the truth, let us obſerve the divine teſtimony, he did not become the Son of

[x] John x. 35—38. [y] 1 John v. 20. John viii. 36. [z] John i. 14, 18. iii. 16. [a] Rom. viii 32. [b] Heb. i. 5. [c] Luke ii. 48, 49. John ii. 16. chiefly John xx. 17. [d] Mat. xvi. 15, 16. xxvi. 63. Mark iii. 11. John vi. 69. xi 27. x. 36. [e] Mat. xiv. 33 John ix. 35—38. [f] John v. 18. x. 33—36.

[g] Acts ix 20.; ſee alſo chap. viii. 37. In both theſe places however, there is a different reading in the Greek. But compare Jeſus' firſt accuſation before Pilate, that he ſaid he was the Chriſt, (Luke xxiii. 2.) with a new and a later, that he made himſelf the Son of God. (John xix. 7.)

f God by or after his coming in the fleſh, by or af-
r the execution of his miniſtry; but herein is God's
reat mercy celebrated, that "he ſent him who was
is Son, made him under the law, and delivered him
p for us all." This is evident from a variety of paſ-
ges [g]. It is plainly ſuppoſed in the parable, the
rd of the vineyard ſent to the huſbandmen many ſer-
ants, ſome of whom they beat, and others they ſlew.
aving therefore yet one ſon who was dear to him,
e ſent him laſt of all to them, ſaying, "they will ſure-
y reverence my ſon [h]."—That in his ſupreme excel-
nce as the Son of God, lies the reaſon of puniſhing
nbelief we have already ſeen, Sect. XVIII. As the
on of God, "he is the brightneſs of his glory, and
he expreſs image of his perſon [i]." On the ſelf-ſame
ccount, he is according to the language of men, his
eir, that is, has a natural right to all the works of
od, eſpecially to his church; which are alſo made
y him, in communion with the Father. See this deſ-
ribed in a lofty ſtrain by the apoſtle [k]. and alſo by
eſus himſelf [l].—Though, therefore, a further the-
gical illuſtration of Chriſt's divine ſonſhip ſhould beſt
e preceded by the proof of his true Deity, yet in the
eantime, the name Son of God, as aſcribed to him,
oints us not only to his diſtinguiſhed elevation above
l creatures, which Arius acknowledged, but alſo
his unity of nature with the Father *, and to the
ound of his exiſtence in the eternal and neceſſary ex-
ence of the Father.

L Let

[g] Gal. iv. 4. Rom. viii. 32. Heb. v. 8. 1 John iv. 9, 10.
[h] Mark xii. 6. [i] Heb. i. 3. [k] Heb. i. 1—3. iii. 3—6. Col.
15—17. [l] Mark xii. 6, 7.

* *Unity of nature with the Father.* In the original it is equality of
nature. But apprehending, that by an error of the preſs, ge-
heid, is put for eenigheyd, I have adventured to tranſlate the paſ-
e as above; and that in the fulleſt conſiſtency with the deſign of
worthy author, in the whole of this treatiſe, and with his expreſs
rds in the cloſe of the ſecond paragraph of this very ſection, where
ſays, "we dare not eſteem Chriſt leſs than ὁμοούσιος," that is, of
ſame nature or eſſence with God. *Tranſlator.*

Let us now alſo contemplate the Lord Jeſus Chriſt in his undeniable ſubjection to his Father.----The Father, ſaith he, is greater than I [m]. As Chriſt is the head of the church, ſo the head of Chriſt is God [n]. He calleth the Father his God [o].---The Father raiſed him to Iſrael [p]; anointed him with the Holy Ghoſt and with power [q]; ſpared him not, but delivered him up for us all [r]; and raiſed him from the dead [s].----God had appointed him to execute his ſaving deſigns, ſent him into this world, and gave him commandments [t]. The work given him he finiſhed, and in it he was faithful to the Father [u].----Therefore, God hath alſo exalted him above meaſure [v]; ſet him at his own right hand in heaven [w]; and given him all power [x]. He hath made him Lord and Chriſt [y]; exalted him to be a Prince and a Saviour, to give to Iſrael repentance and remiſſion of ſins [z]. He hath alſo ordained him to judge the world in righteouſneſs [a]; and to him, Chriſt ſhall then be ſubject, and deliver up the kingdom [b].

To be the true God, and to be under God, to be the Infinite, and to be the ſubject, are according to all reaſon, and the ſcripture itſelf, inconſiſtent properties. By undeniable authority, however, they are aſcribed to the ſame ſubject; and therefore, there muſt be a way to ſolve the difficulty. How often do we meet with particulars in the ſyſtem of truth, which ſeem to oppoſe one another; but when well conſidered, agree, and even ſupport one another. The human conſtitution itſelf, exhibits a clear inſtance. The grand inquiry is, upon what foundation every different truth is eſtabliſhed, and how to reconcile ſeeming contradictions. Now, while they who attack the Godhead of Jeſus, can never in our opinion, anſwer the

[m] John xiv. 28. [n] 1 Cor. iii. 23. xi. 3. [o] Mat xxvii. 46. John xx. 17. [p] Acts xiii. 23. [q] Acts x 38. [r] Rom. viii. 32. [s] Acts ii. 24. [t] John iii 16, 17. vi. 38—40. [u] John iv. 34. xvii. 4. Heb. iii 2. x 9. [v] Phil. ii 9. [w] Eph. i. 20. [x] Mat. xxviii. 18. [y] Acts ii. 36. [z] Acts v. 31. [a] Acts xvii. 31. [b] 1 Cor. xv. 24—28.

the multitude of proofs in its favour; there is on the contrary, for the confeſſors of that doctrine, the greateſt ſtore of ſolutions, as often as ſomething not divine, ſomething beneath the nature and authority of his Father, and ſomething finite is teſtified concerning him. "He who was in the form of God, and counted it not robbery to be equal with God, took upon him the form of a ſervant [c]." "The word who was with God, and who was God, became fleſh; but in that fleſh, manifeſted a glory as of the only-begotten of the Father, full of grace and truth [d]." — According to the infallible teſtimony, he is therefore true God and true man; and his ſaving mediatory performances are inſeparably founded on both natures. While the value of theſe, the power to ſave his people forever, and to direct all things in heaven and on earth to that end, as alſo the fitneſs to be the object of their grateful confidence, and his capacity for conducting the general judgement, are founded on, and give an invincible proof of his divine perfection; it is at the ſame time his finite nature, wherein he finiſhed the human miniſtrations of his teaching office, and of his prieſtly ſacrifice. And thus it is intelligible, how the glory and majeſty with which he governs the kingdom of God, to the mighty ingathering and defence of his people, and to the deſtruction of all oppoſition, occur as an *exaltation*; in as far as the human nature, according to its capacity ſhared therein, obtained the fruit and reward of its labour, and the Lamb that was ſlain, deſerves and receives everlaſting honour, becauſe of the works of ſalvation in both natures. This appears, becauſe everywhere, his obedience and deepeſt humiliation are aſſigned as the reaſon of his exaltation. — "I was dead and behold I am alive for evermore, Amen! and have the keys of hell and of death [e]."

[c] Phil. ii. 6, 7. [d] John i. 1, 14. [e] Rev. i. 18.

" To this end Chriſt died, and roſe, and revived, that he might be Lord over the dead and the living [f]."—— How likewiſe his ſubjection at the laſt day, is to be underſtood, not of a degradation, but of an honourable approbation of him as God-man, we ſaw above in the cloſe of the 12th Sect.

We ſtill add, that though a proper ſubjection or inferiority do not belong to Chriſt, but according to his human nature, yet we need not exclude an order of operation; by which, as the divine ſubſiſtence of the Son is founded in that of the Father, ſo alſo his perfect operation follows that of the Father. To this we are led, as by other evidences, ſo becauſe when he had not yet come in the fleſh, he was the angel of God's preſence [g] And in this is founded the reaſon, why the Father occurs as the firſt in the whole of redemption-work, as he who committed it to the Son, who ſent him, according to whoſe good pleaſure all fulneſs ſhould dwell in him, whom he ſatisfied, and who hath crowned him with glory. Of all which men would form perverſe apprehenſions, had the Son of God, in the decree relating to redemption, or in any part of its execution, been only dependant and paſſive, and not acted in a voluntary manner. We ſaw before [h], that all this is alſo aſcribed to his free love and grace [i]. As the Father ſent him, ſo he voluntarily came forth from the Father, and came into the world [k]. " No man taketh my life from me, but I lay it down of myſelf. I have power to lay it down, and I have power to take it again [l]." Power when dead to take his life again! Again to build up that very temple which had been deſtroyed! What ſenſe is in this, if we hold him for a mere man?—— That is, therefore, no idle ſubtility, which divines teach, and illuſtrate in ſcripture phraſes,

[f] Rom. xiv. 9. See alſo Phil. ii. 7—10. Heb. i. 3. John v. 27. Rev. i. 5, 6. v. 12—14. [g] Sect. XIV. [h] Sect. XV. [i] Eph. v. 25. 2 Cor. viii. 9. [k] John xvi. 28. [l] John ii. 19—21. x. 18.

ſes, concerning the counſel of peace, or the harmonious decree of the Father and the Son.

SECTION XX.

Chriſt's Relation to the Holy Ghoſt.

IN evincing the Deity of the Son, we muſt not preſuppoſe the perſonal exiſtence of the Holy Ghoſt, or his perſonal diſtinction from God the Father (as not being granted by our opponents); but well may we, that the Holy Ghoſt, is ſomething divine, belonging to the nature and perfection of God; for which alſo, many proofs from the books of both Teſtaments are at hand. If men therefore acknowledge in the Holy Ghoſt at leaſt a divine power, or vital operation, then if Chriſt be true God, there muſt of neceſſity be a near relation, and an inſeparable connexion, between him and the Divine Spirit. Such a relation being held forth to us in the ſacred word, would afford a new confirmation of our high ideas of Chriſt. Now this kind of evidence is not withheld from us in the teſtimony of God.

He who is called the Spirit of God, and the Spirit of the Father is alſo expreſly called the Spirit of the Son of God [m], the Spirit of the Lord, the Spirit of Chriſt [n]. ----If men imagine that they can reach the import of theſe expreſſions by a lower ſenſe; every evaſion however is ſhut up, when Chriſt is ſaid to ſend the Holy Ghoſt from the Father [o]: and his ſuperiority to the moſt excellent teachers placed in this, that John baptized indeed with water, but he with the Holy Ghoſt [p]. Which ſignifies much more than that the fol-

[m] Gal. iv. 6. [n] 2 Cor. iii. 17, 18. Rom. viii. 9. 1 Peter i. 11. [o] John xv. 26. Luke xxiv. 49. [p] Mat. iii. 11. Acts i. 5.

owers of his doctrine ſhould be partakers of the Spirit; a thing which alſo had place in the doctrine and baptiſm of the apoſtles [q]. Chriſt is therefore repreſented as having the ſeven ſpirits of God; that is, the ſame ſpirit from whom grace was implored to the ſeven churches [r]. We are particularly led to infer the dignity of the Son of God, from his relation to the Divine Spirit; becauſe, as the Son in his operations is exhibited to us, as in order following thoſe of the Father, ſo alſo it is evident in the fore-quoted places and others, that the operations of the Holy Ghoſt, follow thoſe of the Son, and that he worketh by the Spirit. Whilſt our own thoughts or words cannot reach a myſtery, which to us is impenetrable, let us hear the words of God. The Saviour ſaith, "Verily, the Son can do nothing, but what he ſeeth the Father do. For whatſoever he doeth, the ſame alſo doeth the Son likewiſe [s]." Again he ſpeaketh thus, "When the ſpirit of truth ſhall come, he ſhall lead you into all truth. For he ſhall not ſpeak of himſelf; but whatſoever he ſhall have heard, that ſhall he ſpeak. He ſhall glorify me: for he ſhall take of mine, and ſhall ſhew it unto you. All that the Father hath is mine. Therefore ſaid I, that he ſhall take of mine [t]."—Jeſus did his miracles by the divine ſpirit [u]; but yet according to his own free will [v]. Thus the almighty operation of the ſpirit, ſtands in connection with the voluntary good pleaſure of the Son.——The Holy Ghoſt is the author of the right knowledge and acknowledgement of the Redeemer. Now what elſe does he teach Chriſtians to underſtand and confeſs concerning him, but his glory and ſovereignty? No man can ſay that Jeſus is Lord, but by the Holy Ghoſt [w].—The Holy Ghoſt is in believers, as in his temple [x]. But we ſaw above [y], that Chriſt,

[q] Acts xix. 1—6. Gal. iii. 2. [r] Rev. iii. 1. Compare i. 4. [s] John v. 19—23. [t] John xvi. 13—15. [u] Mat. xii 28. [v] Mat. viii. 3. John v. 21. [w] 1 Cor. xii. 3. [x] 1 Cor. iii. 16. vi. 19. [y] Sect. XII.

Chriſt, as well as the Father, is the Lord and proprietor and builder of that temple; with whoſe good pleaſure all dwelling in it is connected. He who hath the ſpirit of Chriſt, he in whom dwells the ſpirit of God belongeth to Chriſt [z].-----The Holy Ghoſt had ſet overſeers over the Epheſian flock; but not without the will of the Son; for that flock was the church of God which he had purchaſed with his own blood [a]. Now without doubt, the Lord of the flock hath authority over the overſeers of his flock, and influence in their appointment: which appointment therefore, uſeth elſewhere to be aſcribed to Chriſt himſelf.——The apoſtles enjoyed the extraordinary gifts of the Holy Ghoſt; which at their prayers, were alſo communicated to other believers and teachers. Yet they are conſtantly mentioned as the apoſtles and ſervants, not ſo definitively of the Holy Ghoſt as of Chriſt. He was their only maſter [b]; who therefore could beſtow upon them, all neceſſary gifts [c]. Chriſt wrought by Paul, to make the Gentiles obedient by word and deed, through mighty ſigns and wonders, by the power of the ſpirit of God [d]. The *miſſion* itſelf, which becauſe of the unprecedented abundance of gifts, was juſtly called the effuſion of the ſpirit at Pentecoſt; took place *according to the promiſe of the* Father, but is directly aſcribed to the exalted king [e]. The ſpirit of the Father therefore worketh by Chriſt.—So likewiſe, the encouraging the miniſters of Jeſus againſt the ſolicitude, how they would anſwer for themſelves when arraigned before all kinds of powers, is once expreſſed thus, "the Holy Ghoſt ſhall teach you in the ſame hour, what ye ſhall ſpeak [f]." At another time, "it is not ye who ſpeak, but the ſpirit of the Father who ſpeaketh in you [g]." Then again "I (Jeſus) will give you a mouth and wiſdom," &c. [h].

—Am

[z] Rom. viii 9. [a] Acts xx. 28. [b] Mat. xxiii. 10. [c] John xx. 22. [d] Rom. xv. 18, 19. [e] Acts ii. 33. Luke xxiv. 49. [f] Luke xii. 11, 12. [g] Mat. x. 18, 20. [h] Luke xxi. 12—15.

—Am I greatly deceived, in thinking that the exalted relation of Chriſt to the Holy Ghoſt is alſo evident from thence, that the divine ſpirit worketh in the *name of the Son?* The ſublime ſignification of this phraſe we obſerved above [i], and in this view it is confirmed. The powers of healings were the gifts and operations of the infinite ſpirit; but theſe wonders the apoſtles did *in the name of Chriſt* [k]. Yea, even the Father ſendeth the Holy Ghoſt *in Chriſt's name* [l]. But the perſon in whoſe name (that is becauſe of whom, for whoſe ſake and honour) any one is ſent, or a preſent given, is certainly not inferior to him, who is ſent in his name; or to that which is given for his ſake. The Corinthians were waſhed, ſanctified, juſtified, (it runs not in the name of the Holy Ghoſt, but) in the name of the Lord Jeſus Chriſt, and by the ſpirit of our God [m].

Let our contemplation now aſcend to ſuch divine teſtimonies, as at once repreſent the Saviour to us in his intimate and exalted relation, both to God the Father, and to the Holy Ghoſt. For inſtance, there is a diverſity of gifts, yet it is the ſame ſpirit; there is a diverſity of adminiſtrations, yet it is the ſame Lord; there is a diverſity of operations, but it is the ſame God [n]. "Peter wrote to the elect, according to the foreknowledge of God the Father, through ſanctification of the ſpirit, unto obedience and ſprinkling of the blood of Jeſus Chriſt [o]." Jude ſaith, "beloved, building up yourſelves on your moſt holy faith, praying in the Holy Ghoſt, keep yourſelves in the love of God, looking for the mercy of our Lord Jeſus Chriſt unto eternal life [p]: The controverted paſſage 1 John v. 7, the authenticity of which is not granted by our opponents,

[i] Sect. VIII. [k] Acts iv. 10. xvi. 18. Comp. 1 Cor xii. 9—11. [l] John xiv. 26. [m] 1 Cor. vi. 11. [n] 1 Cor. xii. 4—6. [o] 1 Pet. i. 2. [p] Jude, verſe 20, 21.

ents, we do not therefore urge *.-----But two other places of more undiſputed authority, and of which the Chriſtian church makes a public and perpetual uſe, are with reaſon, reckoned to give an invincible demonſtration of the Saviour's Godhead. The firſt is the inſtitution of baptiſm; teach all nations, baptizing them, (diſtinguiſhing them by their profeſſion and religion, and ſetting upon them the ſeal of their ſpiritual purification,) in the name of the Father, and of the Son, and of the Holy Ghoſt [q]. The other is the benediction to the Church: "the grace of our Lord Jeſus Chriſt, and the love of God, and the communion of the Holy Ghoſt, be with you all! Amen [r]."

SECTION XXI.

Concluſion.

WE cannot reflect on ſuch multiplied and harmonious connections of the Lord Jeſus Chriſt with God the Father, with the Holy Ghoſt, or even with both; and on ſo many other deſcriptions of his majeſty, as have in various reſpects fallen under our review; without being led, in the humble acquieſcence and ſubmiſſion of our faith, with adoration and joy, to glorify the Saviour of the world above all that is created.

Are we even thereby obliged, to acknowledge the fellowſhip of the Father and the Son in the ſame divine

* *We do not urge.* Though it cannot be juſtly inferred from this, that our venerable author himſelf doubted as to the authenticity of John v. 7.; yet I humbly apprehend he makes too great a conceſſion to the common enemy, in not urging that paſſage in proof of our Lord's divinity. That it is genuine, has been often evinced by the friends of truth, and particularly by the Reverend and learned Mr Abraham Taylor, in his True Scripture Doctrine of the Trinity, dedicated to Dr Waterland, and printed at London in the year 1727. *Tranſlator.*

[q] Mat. xxviii. 19. [r] 2 Cor. xiii. ult.

vine perfection, and accordingly a *plurality*, and a diſtinct ſubſiſtence in the exalted Godhead; ſuch things ſhall be eſtabliſhed and illuſtrated to us, if we obſerve, (which we neither would, nor might preſuppoſe in the preceding Section), that alſo the Holy Ghoſt, in ſeveral places of ſcripture there quoted, as likewiſe by the mutual comparing and critical illuſtration of many others, is repreſented to us, not as a ſingular attribute of God, but as diſtinct from God the Father, as well as the Son. Whence, we therefore learn, that the Father, the Son, and the Holy Ghoſt, are the true and the eternal God. In the demonſtration of this, however, we do not farther engage at preſent, purpoſely treating here only of the Son's coexiſtence with the Father. Will men not approve of the uſual expreſſions of *Trinity*, *Eſſence*, *Perſons*, will they cenſure the expreſſions and conſequences of what is called the Athanaſian Creed *; let them at

* The words, however, are not to be rejected, when the things which they ſignify, are proved and acknowledged; and when none better are to be found in human language. The notion of *Perſons* ſuffers the greateſt ſuſpicion. We need not hold it for a metaphyſical, or ſcholaſtic invention of the old Divines. It may have been borrowed from common and civil life. To have a free will, to have a property, to make an agreement, to bear witneſs, to have the relation of equality or ſuperiority to other rational ſubjects, all theſe conſtitute a *Perſon*: and ſuch things are attributed diſtinctly to the Father, to the Son, and to the Holy Ghoſt. For inſtance, the Father and the Son are two diſtinct witneſſes; Chriſt, on the contrary, though poſſeſſed of a two-fold power of rational operation, is but one witneſs (John viii. 16—18) For which, and for other reaſons, He is juſtly ſaid, to have both natures in the unity of his perſon.

Two important ſciences, as metaphyſics and Chriſtian theology, never can, when carefully conſulted, be at variance But prejudice, or want of inquiry, may indeed abuſe the one ſcience to the hurt of the other. Several philoſophers have thought, that they could derive and demonſtrate the doctrine of the Holy Trinity from reaſon itſelf; but their demonſtration reſted only upon ſome diſtinction of the properties or powers of ſpirit, which does not come up to that which is propoſed in ſcripture: on the contrary, ſome divines,

any rate, receive that which the word of God teacheth, and seek the best expressions for their own confession; from which, if they are good, we shall also reap advantage.

We, as well as our opponents, acknowledge, and have often considered, the great difficulty in reconciling the doctrine of Christ's Godhead, with that of the unity of the infinite, indivisible, and Supreme Being. But shall we reject one point of doctrine for the sake of another, if both are well-founded? Would it not argue a defective philosophy, to be ignorant, that two things, whose connection is hid from us, often exist at the same time? Logic teaches us, that when there is no manifest contradiction, objections drawn from the obscurity of the subject, that is, from our ignorance, have not the force of a refutation. Besides, we would gladly know, how those who think otherwise concerning the Saviour, and yet mean to adhere to the word of God, and to continue Christians, can satisfy themselves in this enquiry, without falling into difficulties, which cannot be solved?

Yet, let it not be thought, that, if the gospel actually teach the eternal Godhead of the Son, as well as of the Father, then there is an irreconcileable difference between reason, or philosophy, and such a Revelation; and that, therefore, it is best to abandon

divines, despising all use and illustration of metaphysics, have shown, that they did not see deep into that science.

Mean time, according to our opinion and that of many, the knowledge and definition of these notions, belonging to that part of metaphysics, generally called Ontology, however, commonly considered there, owe their origin to particular experience, observation, and comparison founded on it. And then it is not surprising, that the metaphysical description of a *Person*, formed upon that which we find in all finite persons, and known to us in nature, seeing they are always distinct self-subsisting beings, cannot accurately and perfectly express the distinctions, which exist in the Eternal Being. Perhaps there is reason to suspect, that much rather they, who differ from our persuasion, allow themselves, by the abuse of metaphysics, to be prevented from acknowledging revealed truth.

abandon ſcripture, for the ſake of reaſon. Before men come to ſuch a concluſion, we beg leave ſtill to ſay three things.

Firſt, We acknowledged before, that we muſt give credit in this matter to no teſtimony, but to that, the certainty of which reſts upon ſuch rational grounds, that no intelligent perſon could. without abſurdity, refuſe to believe it. Now, true it is, that thouſands of accurate men, divines and others, ſolicitous concerning their ſalvation, and poliſhed by all the ſciences; who, either in the ancient Chriſtian church, or ſince the rivival of ſolid learning, adhered to the ſacred ſcriptures, did not ſo, but upon the moſt convincing evidences of their divinity: and, therefore, not from ignorance and againſt reaſon, but from knowledge and for good reaſon. A Boyle, a Newton, a Leibnitz, a Boerhaave, and many other great philoſophers, were neither Infidels, nor indifferent concerning the grounds of their profeſſion. For the ſake of reaſon, therefore, men muſt not abandon, but follow the goſpel.

Secondly, Has alſo that which reaſon teacheth no impenetrable difficulties? Everywhere the philoſopher finds many obſcurities; becauſe he knows much, but knows nothing perfectly. Nature to him is full of them. But let us at preſent inſiſt only on the conſideration of the Supreme Being. We agree, that reaſon, properly uſed, points out his exalted and infinite perfection. We muſt, therefore, acknowledge in God an *eternity* without a beginning; whoſe exiſtence is not more laſting by the revolving of ages: an *omnipreſence*, with all that is in the univerſe, without there being more of the divine eſſence in the immenſity of heaven, than in the narroweſt place upon earth: an *omniſcience*, which beholds all things in the moſt perfect and definite manner. Philoſophy finds many a ſeries endleſs and unlimited in its nature:

ture: for inſtance, of numbers and quantities, of poſſible beings and relations, and of the conſtant current of future cauſes and effects: and owns a *power*, which by a ſimple, everlaſting, and unchangeable energy, gives all things their exiſtence; while the effects differ vaſtly in time, kind and degree; and by the ſame energy, either leſs, or quite other things could have been produced, according to God's independant good pleaſure. Do we, or our opponents underſtand all theſe things? Can we here reconcile all things which we muſt acknowledge, in order not to fall from darkneſs into abſurdity, yea, not to deſert reaſon itſelf?

Thirdly, The unity of God, on account of which men are afraid to allow the revealed doctrine of the Trinity, is much more a doctrine of revelation, than of human reaſon.—It entirely agrees, indeed, with the metaphyſical conſideration of the divine perfections, and with the phyſical ſyſtem of the univerſe. We ſuppoſe not, with ſome of the learned, that man's reaſon *readily* aſſents to the unity of God; though philoſophy never gave a good demonſtration of it. Great men have long and juſtly obſerved, that the being of the Deity, many of his attributes, and a ſuperintending Providence, are much more eaſily diſcovered and demonſtrated from the works of nature, than God's abſolute unity. All the nations, who were deſtitute of revelation, ſerved a plurality of gods, and the eyes of their wiſe men were dazzled. How comes it, then, that we account the unity of God ſo certain, and are more without all doubt concerning it, than the moſt ſharp-ſighted Heathens? How comes it, that we conſider all beſides that one God, as merely his creatures, and even allow no demi-gods, or intermediate beings? Have we this by the vaſtly ſuperior acuteneſs of our genius? No: but by our education in Chriſtianity.—The ſcripture, therefore,

helped us to this rational and certain knowledge of God. And, if the buſtlings of wanton wits could fully break down that mighty mound againſt idolatry and ſuperſtition, or make it give way; noble philoſophy, which I ſo highly eſteem, would not be able to ſtem the winding torrent of the abſurd errors of men. Indeed, they would not immediately ſacrifice again to Baal, Apis, or Jupiter. But, according to the temper of our times, (and mournful experience from the beginning), the denial of a providence, and of the life to come, would break forth; contempt and perſecution of all ſerious devotion, would ſtalk about at large; and, (of which a Voltaire himſelf warned a Diderot), ſpeculative Atheiſm, becoming more univerſal, would be reduced to practice, and ſeizing every thing around it, would ſoon deſtroy all domeſtic, civil, and national happineſs on earth: till men, amidſt this fearful miſery, groping in their ignorance and perplexity, after better principles, would again throw themſelves into the dangerous arms of ſome dark ſuperſtition. Let, therefore, our young divines, let our ſtudents in all literature and ſcience, let the Chriſtian people, make themſelves familiar with the word of God, and hold it faſt.

But now, it is the ſame divine teſtimony, whence we learned ſo rationally to know the only true God, which ſhows us in like manner, all the tranſcendant majeſty and the all-ſufficient fulneſs of Chriſt: which, jealous of all idolatry, whether more groſs, or more refined, ſets Chriſt in oppoſition to idols, and demands our deep veneration for him, and confidence in him, in communion with his Father.—The matter turns not here upon a ſentence or two, perhaps of an improper and diſputable ſignification. It is not in this enquiry as with a great and a well known doctrinal difference between the Romiſh church and the Proteſtant; which on the one ſide is founded upon a ſingle word of Jeſus without

without doubt infallible; but againſt the literal acceptance of which, on the other ſide, a great number of reaſons from nature and ſcripture are urged. On the contrary, the doctrine of Chriſt's eternal Godhead is founded upon a vaſt multitude of ſcripture paſſages, which, with the greateſt variety, in every point of view, with every kind of emphaſis, not only in an uncertain alluſion, or by a remote reſemblance, but by a poſitive and intentional explication, ſupport one another; and which by doctrines, by rules of duty, by incitements, by warnings, by conſolations, direct our religious eſteem, our ſubmiſſion, invocation, gratitude and hope to Chriſt: in one word, it is inſeparably interwoven with the whole contents, and with the great end of the doctrine of ſalvation; and particularly of the New Teſtament.

It is the ſame heavenly teſtimony, by which human reaſon, ſo apt to err, is eſtabliſhed in matters of religion, which alſo ſhews us the way to the friendſhip of God in Jeſus Chriſt; which is abſolutely neceſſary, and ſought in vain any where elſe: it being a myſtery of God the Father, and of Chriſt, formerly unknown to the nations, and now revealed, but ſtill not to be fathomed by us, (See Sect. XV.) Shall we, then, who everywhere find unfathomable depths in what is finite, think, that there is nothing incomprehenſible in the nature of the Infinite, and in the ſcheme of his ſaving mercy? While all the greatneſs of man vaniſhes to ſuch a degree compared with the extent of creation, ought not his underſtanding to bow before the only wiſe Creator?—Shall we refuſe to follow that revelation, which (maugre all the obſcurities which in their diſcuſſion weary the moſt learned heads), is a light to our eyes, and a ſupport to our reaſon, becauſe it carries us further than our own genius could? Shall we refuſe to embrace the Bible,

which

which has always so happily taught and polished those nations by whom it was attentively used and followed; and bid farewell to the most consolatory objects of faith; by which means philosophy itself would suffer so inestimable a loss?

The Symbol.

Let us not tempt Christ. 1 Cor. x. 9.

MVSEVM
BRITAN
NICVM

FINIS.